

# Ittiba e Rasool ﷺ

## Ya Taqleed e Jaamid?

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Review and Foreword

**Fazilatush Shaikh Abu Adnan Muneer Qamar**

Transliterator

*Rehan Syed Barey*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

Assalamualaikum wa Rahmatullah,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، أَمَّا بَعْدُ!

Allah Ta'ala ka farman hai:

يُؤَيِّلَتِي لِيَتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا.

Haae meri kambakhti! Kaash! Main falaa'n (shakhs) ko dost na banaata. (Surah-al-Furqan 25: 28)

Qurb-e-qiyaamat ke mutaalliq ek hadees mein Allah ke Rasool Muhammad-ur-Rasool Allah ﷺ ka farman hai: "Allah Ta'ala ilm ko ek-dam nahi uthaa lega, balke use is tarah khatam karega ke ulama ko unke ilm ke saath uthaa lega, phir kuch jaahil log baaqi reh jaaenge, unse fatwa poocha jaaega aur wo fatwa apni raae ke mutaabiq denge. Pas wo logo'n ko gumraah karenge aur khud bhi gumraah honge"... aakhri tak. (Saheeh Bukhari: 7307)

Is aayat ki tafseer mein Hafiz Salahuddin Yusuf رحمه الله farmate hain: "Isse maaloom hua ke Allah ke naafarmaano se dosti aur waabastagi nahi rakhni chaahiye, is iye ke sohbat-e-saaleh se insaan accha aur sohbat-e-taaleh se insaan bura banta hai. Aksar logo'n ki gumraahi ki wajah ghalat doston ka intikhaab aur sohbat-e-bad ka ikhtiyaar karna hai".

Isi liye hamaare liye zaroori hai ke ham deeni aur duniyaawi umoor mein aise logon se dosti karen jin se aap ka deen aur duniya, dono ka faaeda ho. Aakhirat ki zindagi hamesha ki hogi, isi liye deen kai Im haasil karne ke liye hamen aise logon, ulama, fikr, tariqa aur manhaj ka intikhaab karna chaahiye jo Quran aur Hadees par Manhaj e Salaf ke mutaabiq chalne waale aur usi ki taraf daawat dene waale hon.

Afsos hai ke kai saalo'n se deen ke naam par Hind-o-paak ki bholi-bhaali awaam ko na sirf Quran aur Ahadees ki taalimaat se door kiya jaa raha hai, balke koshish ki jaa rahi hai ke awaam hames usse door



rahe aur ek makhsoos fikr, sonch, tariqa ki ghulaam rahe. Agar ek musalman us makhsoos sonch, fikr, aur tariqa ko chod kar Quran aur Ahadees ki taalimaat par amal karta hai aur uski tableegh karta hai to poori koshish ke saath uski mukhaalifat ki jaati hai.

Usi kashma-kash ke mutaalliq hamare bhai, Mohtaram Muhammad Rahmatullah Khan Saahab jo koshish ki hai, usi koshish ka natija ye kitaab bhi hai. Is koshish ke liye Allah mohtaram ko jazaae khair ataa farmaae. Aameen

Tamaam qurani aayaat ko <https://quranwbw.com/> website se copy kiya gaya hai, ahadees, aasaar ke arbi matan ko urdu kitab mein dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neechе maujood email par contact keejiye. [rehan.hse@live.com](mailto:rehan.hse@live.com)

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke sawaab-e-jaariyat ki niyyat se saath zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n un tamaam dosto'n ke liye jinho'n ne is kitaab ki taiyyaari mein mere saath kisi bhi qism ka taaon kiya unhe duniya-o-aakhirat mein behtar badla ataa farma aur meri is koshish ko meri najaat ka sabab bana. Aameen

Duaaon ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Nov 20, 2023 – 06 Jumaad-al-Awwal 1445

أَنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُودُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ  
سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.<sup>1</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ  
كَانَ عَلَيْكُمْ رَقِيبًا.<sup>2</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٤٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ  
لَكُمْ ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٤١﴾

Amma Baad! Qaraeen-e-Ikraam! Assalamualaikum wa Rahmatullah,

Saudi Arab mamlakat-e-tauheed hai aur yahaan shirk-o-bidaat ko kisi bhi haal mein gawaara nahi kiya jaata, chaahe wo maamooli ishaaro'n-n-kinaayo'n mein hi kyun na ho'n. Jiska andaaza isi baat se lagaaya jaa sakta hai ke baaz baa-asar qism ke ahnaaf ne Maulana Shabbir Ahmad Usmani ﷺ ki tafseer Darul Ifta, Saudi Arab ki taraf se shaaya karwaadi aur jab unhe'n us Tafseer-e-Usmani mein paai jaane waali aqaaed ki ghalatiyo'n par muttala kiya gaya to unho'n ne fauri taur par use (بَيِّن) ban kar diya aur matbooqa tamaam nuskho'n ko taqseem karne se rok diya.

<sup>1</sup> Surah Aale Imran: 102

<sup>2</sup> Surah-an-Nisa: 1

<sup>3</sup> Surah-al-Ahzaab: 70-71

Baat yaheen tak rehti to shayad ‘hazam’ ho jaati, lekin hua ye ke Saudi hukumat ke sarkaari Darul Ifta ne Darussalam, Ar-Riyadh ki taraf se shaaya-karda tafseer Ahsan-ul-Bayan az Janab Haafiz Salahuddin Yusuf (ﷺ) (Lahor) ko shaaya karke taqseem karna shuru kar diya, jo har saal laakho’n ki taadaad mein hakim-e-waqt ke kharch par King Fahad Quran Printing Complex Madina Munawwara ki taraf se shaaya hoti aur hajjaaj-o-zaairneen aur awaam-un-naas ke zariye saari duniya ke mumaalik mein jaa rahi hai.

Haafiz Salahuddin Yusuf (ﷺ) maarooof Ahle Hadees aalim hain. Muttaassib qism ke ahnaaf ke pet mein marod to pehle se aarahi hi, ab us Ahle Hadees aalim ki tafseer se marz badhna shuru ho gaya aur paak-o-hind mein Ulama-e-Ahnaaf ki taraf se zordaar tariqa se ‘Ahle Hadees’ se apne awaam ko ‘bachaane’ ke liye tarah-tarah ke oche<sup>4</sup> hathkande istemaal kiye jaane lage. Duniya mein ‘Maslak-e-Ahle Hadees’ aur ‘Manhaj-e-Salaf’ ke sael-e-noor<sup>5</sup> ko rokne aur uske aage band<sup>6</sup> baandhne ke liye Maulana Khalil-ur-Rahman Sajjad Nomani Naqshbandi bin Maulana Manzoor Ahmad Nomani jaise hazraat ne apnea ala sathi ijlaaso’n mein khoob rona roya, jo ke ‘on the record’ hai aur khul kar Ahle Hadees ke khilaaf ‘kuch karne’ ki bharpoor targheeb dilaai aur taakeed ki.

Paak-o-hind mein aala paemaane par conference’n aur jalse kiye gae, nez kitaabe’n aur phamphlets taqseem kiye jaa rahe hain. In haalaat mein hamare dost Adovcate Muhammad Rahmatullah Khan Saahab ne zer-e-nazar kitab taaleef ki, jiska naam to unho’n ke ne kaafi taweel rakaha, lekin ham ne sirf:

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<sup>4</sup> T: (اوجھ) Kamzarf, chichora, naaqis [Rekhta]

<sup>5</sup> T: Tez behta hua noor, yaane Quran aur Ahadees ki taalimaat [RSB]

<sup>6</sup> T: (بند) Rukaawat [RSB]

❁ ‘Ittiba-e-Rasool ﷺ Ya Taqleed-e-Jaamid?’ par iktifa<sup>7</sup> karna tajweez kiya hai.

❁ Jin haalaat mein ye kitab likhi gai hai, un mein zabaan ka talkh<sup>8</sup> hona koi baed nahi, lekin hattal imkaan uski talkhi ko bohut hi kam kar diya hai.

❁ Aimma Arba ke aqwaal ko tarteeb-e-zimni ke mutaabiq kar diya hai.

❁ Baaz farqo’n mein taqdeem-o-taakheer karke urdu ki nok-palak<sup>9</sup> sawaardi hai.

❁ Jahaan kahee’n hawala-jaat mafqood<sup>10</sup> the, waha’n mumkina-had tak takhreej-o-hawaala-jaat zikr kar diye hain.

❁ Na sirf arbi ibaarato’n par, balke apne baaz qaaraeen ki aasaani ke liye jahaan zaroori laga, urdu kalimaat par bhi eraab<sup>11</sup> lagaa diye hain, taake saheeh talaffuz mein aasaani rahi.

❁ Matn<sup>12</sup> mein jahaan kaheen munaasib samjha gaya, zaroori tauzeehi<sup>13</sup> jumlo’n ka izaafa aur tauzeehi hawaashi<sup>14</sup> darj kar diye hain.

Khan Saahab ki ye pehli kaawish nahi, balke isse qabl ‘Talaash-e-Haq Ka Safar’ aur ‘Ek Khula Khat’ waghaira kutub taaleef-o-taqseem kar chuke hain, jin ka qaraeen-e-ikraam ke yahaa’n ek (1) wiqaar-o-etebaar hai.  
(اللَّهُمَّ زِدْ قِرْدًا)

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<sup>7</sup> T: (إِتْبَا) Kifaayat, qanaa-at, kaafi [Rekhta]

<sup>8</sup> T: (تَلَخ) Naagawaar, naa-pasand (zindagi, tajarba, jawaab waghaira) [Rekhta]

<sup>9</sup> T: (نُوكِ پَلَكِ سَنُورَا) Umda banana, uyoob door karna, aaakhri islaah karna [Rekhta]

<sup>10</sup> T: (مَفْقُود) Khoya hua, ghaayab, gum-shuda [Rekhta]

<sup>11</sup> T: (اِغْرَاب) Harakaat, zer, zabar, pesh, jazm aur tashdeed [Rekhta]

<sup>12</sup> T: (مَتْن) Kisi kitaab, mazmoon ya dastawez waghira ki asal ibaarat [Rekhta]

<sup>13</sup> T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [Rekhta]

<sup>14</sup> T: (حَوَاشِي) Sharah ya hawaale jo kisi kitaab ke matn se baahar ya alag likhe jaae’n, foot notes [Rekhta]

Allah Ta'ala se dua hai ke wo muallif-o-muqaddim aur naashireen-o-muaawineen ke is amal ko sharf-e-qubooliyat se nawaaze aur sab ko duniya-o-aakhirat mein jazaa-e-khair ataa farmaae. Aameen.

Raaqim-e-Aasim:

Abu Adanan Muhammad Muneer Qamar Nawabuddin

Tarjuman Supreme Court,-al-Khobar wa Daaiya Mutaawun Markaz ad Daawah wal Irshad Ad Dammam, Saudi Arab

9 / 1 / 1438h – 10/10/2016

أَنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ  
سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.<sup>15</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ  
كَانَ عَلَيْكُمْ رَقِيبًا.<sup>16</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٤٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ  
لَكُمْ ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا<sup>17</sup> ﴿٤١﴾

Amma Baad! Qaraeen-e-Ikraam!

Main qanoon ka ek (1) taalib-e-ilm hoo'n, isse pehle main ek (1) kitab  
'Talaash-e-Haq Ka Safar' likh chukka hoo'n, ye mere do (2) khutoot<sup>18</sup>  
the jo maine apne bhai Mufassir-e-Quran Shaikh-ul-Hadees Maulana  
Haafiz Akbar Shareef Saahab Nadwi ko likhe the. Jis kitab ki hazaaro'n  
copiyaa'n Saudi Arab aur Hind-o-Paak mein phael chuki hain aur net  
par bhi dastiyaab hai<sup>19</sup>.

<sup>15</sup> Surah Aale Imran: 102

<sup>16</sup> Surah-an-Nisa: 1

<sup>17</sup> Surah-al-Ahzaab: 70-71

<sup>18</sup> T: Khat ki jamaa [RSB]

<sup>19</sup> Urdu pdf link Roman PDF link

Us kitab mein mere us talaash-e-haq ke safar 2005CE ka haal-ahwaal bayaan kar diya hai. Jinho'n ne us kitab ko padha hai, wo acchi tarah jaan chuke hain ke sachahi kitni kadwi hoti hai. Aur haq par chalne waalo'n ko kin-kin mushkilaat ka saamna karna padta hai, choonke main aalim nahi hoo'n, seedhi-saadhi banglari urdu mein baat karta hoo'n aur likhta bhi waise hi hoo'n. Us mein koi banaawat nahi hai.

Ye to deen ke thekedaaro'n, jaamiaat se sanad-yaafat ulama aur muftiyo'n ka khaassa<sup>20</sup> hai ke jo haathi ke daant dikhaane ke aur khaane ke aur ke tahat ba-misl banglari kahaawat hai 'jaisa mandwa waisi raagni'. Na unko qabr ki fikr aur na hi aakhirat ki fikr, ye sirf duniya ki shohrat kamaane waah-waah sunne aur paise batorne ki fikr mein aakhirat ko barbaad karte phir rahe hain. Allah un par rahem kare aur unhe'n hidaayat de. Aameen

Mera doosra khat jo maine 'Khule Khat Ke Naam Se' apne ustad Mohtaram Syed Iqbal Zaheer Saahab ko likha tha, unse maine dus (10) saal tak Quran ki tafseer suni thi. Ye abhi Saudi Arab mein muqem hain. Ye ek (1) Engineer hain 'Young Muslim Digest' ke editor hain, unho'ne Quran ki tafseer bhi likhi hai. Paanch (5) saal pehle unho'n ne Islamic Encyclopedia likha hai, aur kuch kitaabe'n likhi hain. Unke khat mein maine unse sirf unke jawabbaat ka zikr kiya hai jo Quran aur hadees se takraate the.

Unse us baare mein guftagu ke liye waqt talab kiya, lekin aaj tak wo waqt nahi de paae. Kisi madani saathi ne jo wo khat padh chukka tha unse sawaal kiya ke khule khat ke baare mein kuch ghaur kare'n to unho'n ne saaf lafzo'n mein keh diya ke Khan Saahab ke dimagh par salafiyyat chaai hui hai, jisse unhee'n ko inkaar hai, kyonke ek (1) jagah unho'n ne kisi ke jawab mein likha hai ke: 'Today the only balance school of thought is Deoband school of thought' 'Aur aaj agar

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<sup>20</sup> T: (خَاصَّةً) Khusoosiyat, khoobi [Rekhta]

koi mutawaazin<sup>21</sup> maktab-e-fikr hai to sirf Deobandi maktab-e-fikr hai'. Isse saaf zaahir hota hai ke unki fikr kya hai? Iski wazaahat unki tehreero'n se ho jaati hai. Ek (1) hi sawaal do (2) martaba pooche'n to do (2) mukhtalif jawaab denge.

Main choonke qanoon ka taalib-e-ilm hoo'n, unke har lafz ka post-mortem karke ba-aasaani unko 'mujrim' saabit kar sakta hoo'n. Agar waqt saath de to main unhi ka ek (1) sawaal bataa dunga jiska jawaab talab kar rahe hain 'logon ko ullu banaa kar'. Lekin wo khud bhool chuke hain ke saheeh jawaab jo hai wo khud kuch arsa pehle likh chuke hain. (Ye zillat Allah ki taraf se is duniya mein hi bhugatni padti hai). Aakhirat mein to wo khud dekh hi lega. In sha Allah.

Mufti Saahab!

Aap ne kitaabe'n likhne ki himmat to Karli, lekin afsos! Jhoot ka libaada odh kar, barso'n se banglore mein muqeem hote hue kitab mein apna pataa Bhagalpur de rahe hain aur wo bhi mukammal nahi hai. Ye jhooto'n ki pehli nishani hai. Diwaar ke peeche baith kar waar karne ki aadat hai aap ko apni tehreero'n par bharosa nahi. Itna dar hai to qalam uthaaya hi kyou'n? Agar aap sacche ho to saara pata ma' telephone likhte, taake jisko bhi koi ishkaal paeda hota wo aapse raabta kar sakta. Lekin Allah Ta'ala ki marzi dekho ke usne doosro'n ke haath se aap ka poora pata likhwa diya aur aapko uski khabar bhi nahi. Ye (وَمَكْرُؤًا وَّمَكْرَ اللَّهِ ۚ وَاللَّهُ خَيْرُ الْمَكْرُئِينَ) ka suboot hai.

Lafz-e-Ghair Muqallid:

Allah Ta'ala in muftiyo'n aur faqeeho'n ko hidaayat ataa kare, ye kaunse madrase se faarigh hain? Aur kis tarah ki urdu inhe'n padhaai gai hai, Allah hi behtar jaane, inko pehle apne jumlo'n ki tarteeb seedhi

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<sup>21</sup> T: (مُتَوَازِينَ) Motadil, jis mein tawaazun ho [Rekhta]



kar leni chaahiye. Ye lafz ‘ghair-muqallid’ kahan se laae? Kya ye muqallid ki zid<sup>22</sup> ho sakta hai.

Is par unhee’n ko ghaur karna chaahiye, agar zarra baraabar bhi aqal hai to, is ek (1) lafz se muqallid ke maane maaloom ho jaate hain. Unke kisi ek (1) buzurg ne ye ghalati kardi to ye muqallid use is tarah se rate<sup>23</sup> baethe hain ke kabhi dictionary dekhne kin a inko taufeeq hui na inho’n ne koshish ki. Yehi ek (1) lafz kaafi hai unki andhi taqleed ko saabit karne ke liye, agar unka ye lafz saheeh hai to kya ye saabit kar sakte hain ke:

Din ki zidd ghair-din hai.

Raat ki zidd ghair-raat hai.

Ujaale ki zidd ghair-ujaala hai.

Andhere ki zidd ghair-andhera hai

Nahi! To phir muqallid ki zidd ghair muqallid kaise? Kya aap saabit kar sakte hain?

Qiyaamat ki subh tak ye saabit nahi kar sakte ke (muqallid ki zid ghair-muqallid hai) aur jab tak is baat par ye ade rahenge us waqt tak apni bewaqaofi saabit karte rahenge. In sha Allah.

Ye angrezo’n ke paerukaar ‘Ulta chor kotwaal ko daante’ waali baat yehi hai ke jis tarah se wo koi na koi lafz ejaad karke musalmano ko badnaam karte aae hain, usi tarah unhee’n ke naqs-e-qadam par chalte nazar aarahe hain. Angrezo’n ne musalmano ko ‘fundamentalist’ keh ke pukaara aur jab Dr. Zakir Naik ne kaha ke mujhe fakhr hai ke main ek (1) muslim ‘fundamentalist’ hoo’n.

Kyounke maine islam ke ‘fundamentals’ ko jaanta aur maanta hoo’n. Jab unhee’n ko pataa chala ke ye unke khilaaf jaa raha hai to unho’n ne use chod diya ya uske baad doosra lafz ejaad kiya ke musalman

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<sup>22</sup> T: (مُضِد) Mukhaalifat, ulta [RSB]

<sup>23</sup> T: (رَتَّنَا) Hifz karna, rat lena, wazifa [Rekhta]

‘terrorist’ hain, ab wo us par jame hue hain. Yehi haal in muft-khor muftiyo’n ka hai. Allah in par rahem kare.

“Muqallid ki zidd ittiba karne waala, yaane muttabe sunnat muwahhid” ho sakta hai aur kuch nahi. Jamaat Ahle Hadees ke shaedaaiyo’n ke baare mein aap ki shireen zabaan aur talwar se tez qalam aur zeher-aalood dimaagh se nikle hue kuch alfaaz mein yaha’n likh raha hoo’n, jo maine aap ki kitaabo’n se akhaz kiye hain, taake jo log aap ki kitaabe’n nahi padhe, lekin unko ye kitaab mil gai hai to unko pataa chalna chaahiye ke maine is tarah ka jawab Mufti Saahab ko kyon de raha hoo’n? Ab tak shayad aap bhi bhool gae honge is liye aap phir se padh le’n, taake aainda kitaab likhne mein madad mil sake.

“Firqa Ghair Muqallideen jo angrezo’n ki kokh se paeda hua hai, gumraah firqa hai, ye bad-mazhab firqa hai, haraam-o-naajaaez kaam karna, ye apni khwaahish-e-nafs ke bande hain. Ye log Sahaba ﷺ ke dushman hain. Is firqa mein raafziyat ka kaafi se ziyaada unsur<sup>24</sup> hai. Ghair muqallidiyat shieeyat ki choti behen aur badi behen hai. Iska khameer shieeyo’n, aur qadiyaniyo’n, barailwiyo’n, bidatiyo’n, laa-mazhabiyo’n aur qadiyaniyo’n ki shirkiya taalimaat-o-khurafaati motaqadaat<sup>25</sup> se taiyyaar hua hai”.

“Sahaba Ikram ﷺ ko faasiq-o-faajir banaane waale jhooto’n ne apna naam Ahle Hadees rakh liya hai. Shareef naam rakh lene se lafzo’n mein sharaafat nahi aati, naam-nihaad firqa gandagiyo’n ke saudagar dilo’n mein aag, honto’n par gulaab rakhte hain, wo apne chehre par dohri nagaab rakhte hain, ghair muqallideen raafziyo’n ke bhai-behen, unki kutto’n aur suwwaro’n se dilchaspi aur gehri waabastagi hai. Ghair muqallidiyat koi kaafir-saaz factory hai, ghair muqallideen jhoote aur mal-oon hain. Firangiyo’n ke wafadaar, kam-zarf aur be-baseer ahle

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<sup>24</sup> T: (عُنْصُر) Juz, hissa, factor, element [Rekhta]

<sup>25</sup> T: (مُعْتَقِدَات) Aqaaed, aqeedate’n [Rekhta]

hadeeso'n ko kazzaab, dajjaal, muftari<sup>26</sup>, bidati, kaafir aur matrook kaha gaya hai”.

“Lafange, bigde log hain, paagal majnoon aur badtareen khlaaeq, be-adab, joote-chor, fitna-pardaaz, taassub-zada, wehshi fitrat, gawaar, chor-o-chakaare, uski gheebat, iski chughli, us par tohmat, us par laanat, ghar mein TV, aawaara biwi, jhoot bhi hai, sood bhi, rishwat bhi, haraam kamaai bhi, haraam khaana bhi, picture dekhna, ghair-mohrim ladkiyo'n ko dekh kar aankhe'n senkna, jhoote case muqaddame, padosiyo'n par zulm, bhaiyyo'n par zulm, chori-daketi, qatl-o-ghaarat-giri, zinakaari-o-baddkaari, ulama pant-shirt mein maboos, dhaadi baraae naam, topi namaz mein bhi nahi pehente”.

“Madarse ke naazim bhi in suit, amaama ko sunnat se khaarj kar rakha hai, jin ki shal-o-soorat bhi sunnat ke mutaabiq na ho, jin ka khaana halaal na ho, jo zinakaari aur daaka-zani karta ho, namaz ki paabandi na karta ho, fitna-o-fasaad phaelaata ho, soodi len-den, chori, baddkaari, khaarji, raafzi aur hawas-parast, gheebat, jhoot, ifтира, badbudaar log, ghinaauna kirdaar, baddzabaan, badd-go, gustaakh, muaashare ko laadiniyat ki taraf le jaarahe hain”.

“Ye imaan-o-zameer farosh hain, ye firqa musalmano ko aimma arba ki taqleed ki binaa par kaafir-o-mushrik qaraar deta hai. Ahadees-e-mubaaraka ken a sirf munkireen hain, balke ahadees-e-nabawiya ka mazaahq bhi udaate hain, ye munafiqeen hain. Ye zaleel-o-razeel friqa hai. Ahle Hadeeso'n ne jaali hadeeso'n ke kaarkhaane khol rakhe the, fiqa ke munkir ko hadees mein muaafiq aur shaitan kaha gaya hai”.

Maine itni gaaliyaan to sirf do (2) kitaabo'n se li hain, pataa nahi aur teen (3) kitaabo'n mein kitni gaaliyaan hongii.

Main 1977 se 2011 tak Saudi mein tha us dauraan ye sab waaqiaat pesh aae the aur mera “Talaash-e-Haq ka safar” chalta hi raha. Saudi

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<sup>26</sup> T: (مُفْتَرِي) Iftira karne waala, jhooti hadeesen/baaten banaane waala [Rekhta]

Arab mein hote hue garam-konda, Andhra Pradesh mein ek (1) masjid ki shahaadat-o-tabaahi Mufti Masoom Saaqib Saahab ke sar jaati hai. Usi din unka bayan record hua, jis mein unhon ne kaha hai ke ham muftiyo'n ko majboor na karo, warna tumhe'n, yaane Ahle Hadeeso'n koi slam se usit arah khaarj kar denge jis tarah qadiyaniyo'n ko kiya hai.

Mufti Saaqib Saahab to saara deen apne sar par liye ghoom rahe hain, apni jageer samajh kar apne fatwe saadir karte hain. Unhi logo'n ki meherbaaniyo'n se Madanpalli ki masjid ma'-Quran ke nuskhe nazr-e-aatish kar diye gae. Sar par safed topiyaa'n aur chehro'n par daadhiyaa'n rakh kar Naara-e-Takbeer Allahu Akbar ke naare lagaate hue Masjid Darussalam ko jalaya gaya, jis ki video mere paas maujood hai. Us manzar ko dekh kar kuffaar bhi laanat bhej rahe the. Aise kaam karne aur karwaane waale muftiyaan ham par fatwa saadir karne ki dhamki de rahe hain. 'Ye mu'n aur masoor ki daal'.

Ye Mufti Masoom Saaqib Saahab bhi yaheen par na ruke, balke munazara karne ke liye Asaam chale gae, waha'n par hasb-e-aadat haar ki naubat aajaati hai to saath gundo'n ko rahe hote hain, hangaama kara dete hain aur Asaam mein bhi yehi hua. Haq-parasto'n ki taadaad to kam hoti hai, jiska faaeda ye log utha lete hain, garam-kunde mein bhi unho'n ne yehi kiya tha aur jahan bhi munazre ke liye jaate hain yehi hathkande istemaal karte hain.

Asaam se waapsi par unho'n ne Bangalore mein Asaam ke munaazara ka sehra khud se apne sar par bandh kar kaar-guzaari sunaai. Ek (1) program Neelsandra mein kiya gaya, jiski sadaarat Mufti Shiebulillah Miftaahi Saahab ne ki aur doosra program Shah Waliullah Madrasa mein Maulana Mufti Zain-ul-Aabideen Saahab ki sadaarat mein anjaam paaya.

Pehle program mein, main shareek na tha, lekin Madrasa Shah Waliullah mein program Subh 10 baje tak 2 baje tak chala, waqt ijaazat nahi deta ke main saari tafsilaat bayan karun'n, lekin afsos-sad-afsos ke

us waqt Bangalore ki ek (1) mashoor-o-maarooof deeni darstgaah jise junooobi<sup>27</sup> hind ka ‘deoband’ pukaare jaane ka imkaan hai, wahan par jo kuch hadeeso’n ka mazaq udaaya gaya, wo bayaan se baahar hai. Aur ek (1) jamaat ki kaar-kardgi<sup>28</sup> ki aad mein jo mukaalme<sup>29</sup> bayaan kiye gae wo bhi bayaan se baahar hain. Jiski nizaamat bhi ek (1) Mufti Shamsuddin Bijli Saahab ne ki thi.

Deoband se lekar Bangalore tak koi bhi gali-mohalla dekho, ek (1) na ek (1) mufti nikal padega. Allah hamari hifaazat farmaae. Neelsandra ke pehle program ke baad ek (1) aisa waaqia pesh aaya jiski sacchaai sooraj ki kirno’n se saaf hai. Hamare ek (1) saathi ne kitaabi shakl mein print karke hindustan ke kone-kone mein saheeh maslak pohoncha diya hai us kitab ka naam ‘Saheeh Maslak’ rakha hai. Shimali<sup>30</sup> Hindustan ke ek (1) saathi uski video banana waale hain, jo anqareeb manzar-e-aam par aajaaegi aur ye kitaab aapke paas maujood hai.

Har field ka banda apne field ke gur<sup>31</sup> ko jaanta hai. Usi tarah Mufti Masoom Saaqib Saahab bhi bohot bade kalakaar hain, lehaza sanad-yaafta mufti hi waqt ki nazaakat se faaeda uthaate hain, stage par dekho to ye waaqia mein sirf naam hi ke maasoom nahi, balke wo saabit bhi kar dete hain ke wo maasoom hain. Us din Madrasa Shah Waliullah mein ye elaan kiya gaya ke unke yahaa’n har itwaar ke din subh 10 baje ta 2 baje tak ye traning di jaarhi hai ke ahle hadeeso’n ke saath kis tarah ka bartaaon karna chaahiye?

Wahan se seekhne ke baad wo kis tarah ke fitna paeda kar sakte hain. Ye us deeni darsgaah ki tarbiyyat ka jeeta-jaagta suboot hai. Uske kuch din baad Sar Ismail Seth Masjid mein Maulana Akbar Shareef Saahab

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<sup>27</sup> T: South [RSB]

<sup>28</sup> T: (کارِ گردگی) Kaam ki anjaam-dahi, kaam karna [Rekhta]

<sup>29</sup> T: (مُکَالَفَہ) Do (2) shakhso’n ke darmiyaan baat-cheet ya sawaal-jawaab, conversation [Rekhta]

<sup>30</sup> T: North [RSB]

<sup>31</sup> T: (گُڑ) Usool, usloob, hunar, fann, tariqa [Rekhta]

Nadwi, Maulana Mufti Aslam Saahab aur Mufti Shoebullah Miftahi aur bohut saare fuqaha aur muftiyaan-e-ikraam ki zer-e-nigraani ek (1) course ka iniqaad<sup>32</sup> hua. Unwaan uska bhi yehi tha ke ahle hadeeso'n ka khaatima kis tarah kiya jaae? US mein lubhaa kar seedhe-saadhe naujawaan ko gumraah karne ke liye bohut saare inamaat ka elaan kiya gaya. Aur baaqaaeda sanad dene ka waada bhi kiya gaya. Uska anjaam kya ho raha hai?

Gundo'n ko sanad de kar har tarah ke ta-aawun aur madad ka bharosa dilaa kar har gali-kooche mein chod diya gaya hai, is shaher-e-gulistan<sup>33</sup> mein kitne waaqiaat hue aur hone waale hain uska ilm kam hi logo'n ko hua hai. Ye jaha'n chaae'n ghairo'n ki zameeno'n par naa-jaaez tariqe se masjide'n bana le'n, koi kuch nahi keh sakta.

Agar Ahle Hadees masjid banana chaae'n to unki ijaazat ke baghair bana hi nahi sakte. Ye in muftiyaan ka sharai faisla hai, sharai qanoon hai, kyonke shariyat unki meeraas hai.

Ho sakta hai ye baat unhe'n buri lage, lekin main daleel ke saath likh raha hoo'n aaj bhi is shaher mein aise hua, Muni-reddy-palya ki masjid mein namaz shuru ho chuki thi, uske padosi kuffar ke dastakhat le kar police ke zariye waha'n namaz band karadi, lekin unki anthak koshisho'n ke bauwjood Allah ki marzi kuch aur thi, Karnataka High Court ne muqaddama suna diya aur police ko lataada, phir Allah ke fazl se wahan namaz jaari-o-saari hai.

Deobandi apne bal-boote par kabhi khade nahi ho sakte, unko hamesha unke bade-bhai, barailwiyo'n ke kandho'n ki zaroorat padti hai, unka sahaara lekar ye maidan mein kood padte hain, yehi haal HSR layout ki masjid ka hai. Is mein koi shak nahi ke jab ye dono jama ho jaate hain to unke saamne ahle haq ki taadaad koi maane nahi rakhti. Itni kaseer taadaad hone ke baawujood bhi ye apne mohalle ke saare

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<sup>32</sup> T: (إعتقاد) Munaqqid kiya jaana, munaqqid hona [Rekhta]

<sup>33</sup> T: City of Gardens, Garden city, Bangalore ko urf mein yehi kaha jaata hai [RSB]

gundo'n ke saath siyasatdaano'n ki madad le kar police tak pohonch jaate hain.

Siyasatdaan ko to unke voto'n ki fikr rehti hai, wo kab haq aur baatil mein farq kar sakta hai, wo bhi unhee'n ki baat karta hai, lekin ye muftiyaan-e-ikraam bhool baithe hain ke sabse bada insaaf karne waala oopar baitha hua hai, wo kaafiro'n ke dilo'n ko mod kar unke zariye se insaaf dila deta hai.

**Mufti Rafi Saahab:**

Bangalore shaher mein Magdi Road par ek (1) aur maaroof madrasa hai, 'Kashif-ul-Uloom'. Waha'n par Mufti Rafee Saahab hain, main aksar wahan namaz padhta hoo'n, ye mujh se mu'n chupaae phirte hain, kyouнке unhe'n acchi tarah maaloom hai ke main un saahab se koi sawaal poochoo'n to unke paas kuch daleel ke saath jawaab nahi hai. Ek (1) din ittifaaq aise hua ke ham dono hamare behnoi saahab ki dukaan par jamaa ho gae, us waqt waha'n par kuch an-padh bhi jama the.

Mufti Saahab unse baate'n karte hue mujhe paeghaam dena chaah rahe the, jaisa ke maaroof misl hai: 'Beti main bolti hoo'n, bahoo tu sun'. Jisse wo baate'n kar rahe the, uske seen mein alif tak nahi hai, wo mera khala-zaad hai. Unho'n ne kaha ke hamare Hazrat Mufi Shoebullah Khan ne Maulana Hafiz Abdul Mateen Saahab Memon Junagadhi ﷺ ki kitab 'Hadees-e-Namaz' ka 'Daleel-e-Namaz' ki shakl mein mudallal jawab de diya hai. Junagadi Saahab aakar unse mile bhi the. Is baat par mujhe taajjub hua, kyouнке ye kitab Junagadhi Saahab ke intiqaal ke 3 saal baad likhi gai hai. Maine Mufti Saahab se sawaal kiya ke kya Junagadhi Saahab mubarakbaad dene gae the? Unho'n ne kaha: Haa'n Haa'n! Maine khamoshi ikhtiyaar Karli, kyouнке wo kitab mere paas maujood na thi.

Phir Mufti Saahab ne mere bhai se kaha ke Raful Yadain na karne ki 70 hadeese'n hain. Us waqt maine Mufti Saahab se kaha ke Mufti Saahab

main gumrah ho gaya hoo'n, mujhe wo 70 hadeese'n dikha de'n. Unho'n ne kaha ke mil jaaengi. Doosre din, main 'Daleel-e-Namaz' lekar unke paas gaya aur taareekho'n se saabit kiya ke ye kaise ho sakta hai, ye kitab to teen (3) saal baad likhi gai hai, to wo apni baat se mukar gae aur kaha ke maine aisa to nahi kaha tha.

Junagadhi Saahab pehle mile the, jab maine Raful Yadain ki 70 hadeeso'n ke liye kaha to us baat se bhi mukar gae aur unho'n ne jawab diya ke maine aisa to nahi kaha tha. Maine kaha tha ke 1 hadees par 70 Sahaba ﷺ muttafiq the. Ye hai in muftiyo'n ka aalam aur baseerat, Allah Paak har musalman ko inse bachaa kar rakhe aur inke fitno'n mein inhee'n ko dafan kar de. Aameen

Mufti Shoebullah Miftaahi:

Bangalore Shaher ki ek (1) mashoor shakhsiyat Maulana Riyaz-ur-Rahman Imam-o-Khateem Jaame Masjid City Market ke intiqaal ke baad Bangalore mein ek (1) khala<sup>34</sup> paeda hua gaya tha. Is bahane Qasmiyo'n ki ek (1) mehfil ne janam liya 'Bazm-e-Qasmi' aur ye chaahte the ke 'Ameer-e-Shariyat' Karnataka ka laqab kisi qasmi ke paas hona chaahiye. Us par bada shor hua, yaha'n tak ke Mufti Shoebullah Karnataka ke 'Ameer-e-Shariyat' hain, iska SMS bhej diye ghe. Aakhirkaar unhe'n naakaami mili, maujooda jo ameer-e-shariyat hain Maulana Mufti Ashraf Ali Saahab, jinho'n ne hamari state<sup>35</sup> ke saare musalman siyaasatdaano ko ekattha kiya aur press conference ke zariye elaan hua ke hamare ameer-e-shariyat Maulana Mufti Ashraf Ali Saahab hi hain aur rahenge. Is par baat khatam hui, aainda kya hoga, Allah behtar jaane.

Shaher ke andar har hafte program hote rehte hain aur unwaan bohot hi mutaassir karne waale, aise hi ek (1) program ka gori palya ki Masjid-e-Rahmaniya mein elaan hua tha. 'Islah-e-Muaashara' unwaan

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<sup>34</sup> T: (خَلَا) Khaali jagah, kami [Rekhta]

<sup>35</sup> T: Musannif Saahab ka ishaara Karnataka ki taraf hai [RSB]



muqarrar hua, jiske muqarrir the Mufti Shoebullah Miftahi aur Mufti Iftikhar Ahmad Qasmi Saahab, jis mein maine bhi shirkat ki. Us program ka asal maqsad Mufti Shoebullah Saahab ke urdu mahnaama<sup>36</sup> ke liye kharidaar banana.

Us unwaan ke tahat wo logo'n ko bataana chaah rahe the ke ghair muqallidiyat ka khatra kitna sangeen hai. Aisi soorat mein logo'n ke liye kitni dushwaari hai wo ulama-e-haq aur ulama-e-baatil mein kaise farq kare'n? Is masle ko hal karne ke liye wo us mahnaama ke zariye ke zariye jaiyyad<sup>37</sup> ulama-e-ikraam ke mazameen shaaya karenge aur unki rehnumaai karte rahenge. Aakhir mein unho'n ne kaha: 'Aaj ke daur mein ulama-e-haq sirf ulama-e-deoband hain aur duniya ki jitni bhi deeni jaamiaat hain, waha'n se faarigh hone waale ulama, ulama-e-baatil hain'. Is baat mein kitni sacchaai hai aap khud faisla kar le'n.

Mufti Saahab ka ek (1) khutba-e-juma sunne ka ittifaaq hua tha jis mein unho'n ne kaha tha: 'Mujhe shak hone laga hai ke ham mein aur mushrikeen-e-makka mein kuch farq nazar nahi aaraha hai'. Us khutba se mujhe ehssaas ho gaya tha ke Allah Ta'ala hi jaane kis tarah sacchaai ko insaan ki zabaan par laata hai aur use majboor kar deta hai, Allahu Akbar ye Mufti Saahab apni bhadaas is tarah se nikaal rahe hain ke 'Ghair Muqallidiyat Ka Sheesh Mahel' naami kitaab ki taqreez<sup>38</sup> likhte hue raqam-taraaz hain: 'Firqa-e-ghair muqallideen jo angrezo'n ki kokh se paeda hua, usne nafarat-o-adaawat, bughz-o-inaad, aur nazaa-o-fasaad ki daagh-bel daali aur salaf-o-saaliheen yaane Hazraat-e-Sahaaba ﷺ-o-Taabaeen-o-Taba-taabaeen (rhh) se etemaad ko khatam karne aur aimma-e-ikram ke baare mein badd-gumaani aur bad-

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<sup>36</sup> T: (مَاہِ نَامَہ) Har mahina shaaya hone waala risaala [Rekhta]

<sup>37</sup> T: (کَیْدِ) Khaalis, kharaa, umda, (ilm o fann mein) zabardast [Rekhta]

<sup>38</sup> T: (تَقْرِیْظِ) Musannif ke alaawa kisi aur ka kisi kitaab ya mazmoon waghaira par apni raae ka izhaar karna (aam taur par taareefi o taaeedi raae) jo kitaab ke aaghaaz ya ikhtitaam mein shaamil ho [Rekhta]

zabaani ki fiza aam karne ki naa-rawa<sup>39</sup> jasaarat ki aur loog'n ko baawar karaaya ke ye ek (1) gumraah firqa hai'.

November 2005 ke dauran Ahle Hadees Academy ki jaanib se shaaya-karda folder ba-unwaan 'Angrez nawaazo'n ki khana-talaashi' jis mein unke ilzamaat ki pol khol kar unke hawaale kar diya gaya aur aaj tak na unki zabaan mein dam hai aur na hi qalam mein jaan, ke koi uska jawaab de, be-shamro'n ki tarah khamoshi ikthiyaar kiye baithe hain. Aap ki ittila ke liye arz hai ke maine us folder ko apni do (2) chaar kitaabo'n mein bhi shaaya kar diya hai, aap bhi padh le'n. Is tarah ke tarbiyat-yaafta muftiyo'n aur fuqaha ham par kyon musalllat ho rahe hain? Iski do (2) wujuhaat ho sakti hain:

① Ek (1) ahem wajah ye hai ke un madaaris ke zimmedaraan halaal aur haraam ki tameez nahi kar paa rahe hain. Jo bhi maal jahaan se mil jaata hai wo un baccho'n ko laakar khilaa dete hain. Aur Quran ka faisla haraam khaane waalo'n ke baare mein maujood hai jiski wazaahat ki koi zaroorat nahi.

② Doosri ahem wajah ye hai ke un madraso'n ki tarbiyat aur wahan baccho'n ke saath jo sulook hota hai aur jis tarah ki taaleem di jaati hai, usi par taqleed ahem role adaa karti hai. Majboor baccho'n ke saath jo wahshiyaana sulook kiya jaata hai, unki pitaai hoti hai, wo bhi wiraasat mein di jaati hai. Jis tarah ka sulook unke saath hua hota hai wo apne shagirdo'n ke saath karte hain.

[Madrasa Sabeel-ur-Rashaab: Mufti Ashraf Ali Saahab se ek \(1\) mulaqaat:](#)

Madrasa Shah Waliullah mein, uske mohtamim Maulana Zain-ul-Aabideen Saahab choti Sahaba Ikram ghalati par do (2) baccho'n ke sar pakad kar takraate hain. Kabhi sar ko diwaar par de maarte hain. Ek (1) din main Sabeel-ur-Rashaad naami unke madrase ki masjid mein

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<sup>39</sup> T: (نَارُوا) Ghair-waajib, naa-munaasib, naa-maqbool [Rekhta]

namaz-e-maghrib adaa karne gaya, salam pherne ke fauran baad tamaacho'n ki aawaaz suaai di, dekha to ek (1) ustad shagird ko maar rahe the. Shagird ustad se ooncha qareeb 16-18 saal ka jawaan mard. Us harkat ko dekh kar mere rongte khade ho gae.

Doosre ustad se daryaaf tkiya, ye kya baat hai? Unho'n ne hans ka jawaab diya: Yahaan un ladko'n ke saath shaitan ziyaada hote hain. Madrasi mein shaitan ziyaada kyon na ho'n. Nisaab-e-Taaleem hi to shaitani taaleem hai aur baccho'n se ziyaada ulama-o-mudarriseen ke saath shaitan hote hain. Yehi waja hai ke deen mein tehreef aur aqaaed mein taaweel sikhaai jaati hai. Maine daryaaf kiya ke Mufti Ashraf Ali Saahab maujood hain? Jawaab mila ke nahi. To main Isha ki namaz ke liye bhi wahee'n gaya.

Phir Mufti Saahab se mulaqaat hui aur ye saara waaqia sunaya. To unho'n ne jawaab diya ke us ladke ne koi harkat ki hogi. Aakhir-kaar ustad ko bula-bheja, wo dars de rahe the. Phir ladke ko bula-bhja, wo class mein nahi tha. Kamre mein check karaya to pataa chala ke wo kamre mein hai aur namaz-e-isha padh nahi paaya tha. Wo office mein laaya gaya, Mufti Saahab ne usse poocha ke tum ne isha ki namaz kyon nahi padhi? Ladke ne jawaab diya ke mere kaan mein shadeed dard ho raha tha, main goli khaa kar so gaya tha.

Use dard hona laazim tha aur wo sach keh raha tha kyonke jis andaaz se us ustad ne uski pitaai kit hi, ho sakta hai uska dimaagh bhi kharaab ho gaya ho. Sawaal ye hai ke kya madaaris-e-islamiya ke liye shariyat nahi hai, shariyat sirf awaam ke liye hi hai.

Rasool e Akram ﷺ ka farman hai: (إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوُجَدَ) "Jab tum mein se koi kisi ko maare to chehre par na maare". Saheeh-al-Adab-al-Mufrad; Saheeh Muslim; Abu Dawood; Saheeh Ibne Khuzaima; Musand Ahmad; As Saheeha lil Albani: H862; Saheeh-al-Jaame-us-Sagheer: H687; Mishkat: H3613

Kya ye ulama is masla ko nahi jaante. Jaane'n bhi kaise, ye to hadees hi nahi padhte, ye to hadees ka daura karte hain. Hadees padhne aur

samajh ke liye ahle hadees waala dimaagh chaahiye. Ye to sab ke sab muqallid-bil-aqal hain.

Phir Mufti Saahab ne usse poocha ke tum ne harkat kya kit hi? To us ladke ne kaha: Sunnat padhne mein der kit hi. Itni Sahaba Ikram ghalati par itni badi saza! Jab bacche is tarah ke maahol se tarbiyyat paakar nikalte hain to unse kya ummeed rakhi jaa sakti hai? Ham jo bo rahe hain wohi to kaat rahe hain!

Natija ye ke aaj jin muftiyo'n aur fuqaha se ham do-chaar ho rahe hain wo aksar inhee'n madraso'n ki paedawaar hain jo ummat mein intishaar aur fitne-baazi ko farogh dete aarahe hain. Allah hame'n unse bachaae rakhe. Aisi paedawaar ka ek (1) aur asal pehlu ye bhi hai ke jitne bhi muslim gharo'n se madraso'n ko bacche bheje jaate hain wo umooman ghar ke sabse nikamme aur kund-zehen bacche hi hua karte hain. Koi bhi maa-baap apne honhaar bacche ko deeni madrase mein daakhil nahi dilaata, un baccho'n mein bade hone ke baad bhi aisi khususiyaat paai jaati hain jinhe'n ummat-e-muslima ko bhugatna pad raha hai. Mufti Masoom Saaqib waghaira ki shakal mein.

In muftiyo'n ko sirf ahle hadeeso'n se khatra nazar aata hai, kyouнке wo unko Quran aur Hadees ki kasoti par shikast de dete hain jabke apne bade bhaiyyo'n ko jo ke usi sikke ka doosra rukh hai unse kabhi nahi ulajhte wo taadaad mein unse ziyaada hain aur shuru hi se barailwiyo'n ne unki zaban par taala daala hua hai. Ye do (2) kitaabe'n uska jeeta jaagta suboot hain:

① Zalzala:

Ye ek (1) barailwi aalim Arshad-ul-Qadri ki likhi hui kitab hai jis mein deobandi hanafi maslak ki kitaabo'n se ye saabit kar diya gaya hai ke deobandi maslak waale jin baato'n se barailwiyo'n ko mushrik-o-bidati kehte hain unhee'n ki kitaabo'n deobandiyo'n ke dhola pol khol kar rakh diya hai ke ye muwahhid hain ya mushrik.

Allah ka fazal hua kitne hi deobandi bhai zalzala kitab padhne ke baad un par haq waazeh ho gaya ke deobandi aur barailwi mein koi farq nahi siwaae naam ke, kyonke dono mein shirk maujood hai<sup>40</sup>. Is liye unho'n ne Ahle Hadees maslak ikhtiyaar kar liya aur Quran-o-Hadees ko hi asal islam samajhne lage aur uske jawaab mein ahnaf-e-deoband ne jitni bhi kitaabe'n likhne ki koshish ki un kitaabo'n ka tanqidi jaaeza ke shakl mein doosra taala daala gaya.

## ② Zer-o-Zabar.

In dono kitaabo'n ke muallif hain Allama Arshad-ul-Qadri Saahab, lekin in muftiyo'n par sacchi baat asar nahi karti, kyonke unke dimagho'n par Allah Ta'ala ne mohr lagaadi hai, kaano'n par parde pade hue hain, aur aankho'n par taqleedi chashma hai. Jiski wajah se ye 'sab kolu ke bael' ki tarah taqleedi baato'n ko gale mein daal kar har doosre se sabqat<sup>41</sup> le jaane ki gharz se gaaliyaa'n bakte phirte hain baap 20% gaaliyaa'n deta hai to beta 80% gaaliyaan deta hai. Ba-misl 'Saap ka baccha sapola' ye hamare shaher ki baat hai.

Aaj kal ki gandi siyaasat mein daakhile ki awwal shart ye hai ke taur par jis tarah aap ko apne kaale kaarnaamo'n, balke kartooto'n ki fehrist taiyyaar karna hoga, ke kitne hangaame karaae, kitni martaba jail kaat chuke, kitne khoon bhaae aur karaae. Uske baad kisi siyaasi party mein daakhile ka chance milega. Usi tarah kisi badi aur acchi masjid mein khateeb-o-imaan ki naukri ke liye unko saabit karna padta hai ke kitne aadmiyo'n ko ekattha kar sakte hain? Chanda ziyaada se ziyaada wasool karaane ka gun jaanta ho, kitne gunde paal rakhe hain? In sab baato'n ko madde nazar rakhte hue imam ka taqarrur hota hai.

Mujhe itna sab is liye likhna pada ke guzishta hafte meri nazar se ek (1) kitab guzri jiska naam hai 'Ghair Muqallido'n Ke Aamaal-e-Saaleha' aur

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<sup>40</sup> Mazeed maalumaat ke liye hamari kitab 'Barailwi Aur Deobandi Asal Mein Dono ek' padhe'n.

<sup>41</sup> T: (سَبَقَات) Fauqiyat, badaai, sharf, buzurgi, azmat [Rekhta]

uske muallif hain Mufti Muhammad Jaseemuddin Qasmi (Faazil-e-Deoband) Purnaiya, Bhagalpur (Bihar) jise mutaarif karaya gaya hai aur unhe’n mutaarif karwaane waale hain:

✽ Hazrat Maulana Mufti Muhammad Rashid Saahab Aazmi (Ustad, Darul Uloom, Deoband)

✽ Hazrat Maulana Mufti Muhammad Ehsan Saahab (Ustad, Shoba Ifta Waqf Darul Uloom, Deoband)

✽ Hazrat-al-Haaj Haafiz Maulana Muhammad Ataur Rahman Saahab (Baani-o-Mohtamim Jaamia Purnaiya, Bhagalpuri, Bihar)

✽ Hazrat Maulana Mufti Muhammad Iftikhar Ahmad Qasmi Damat-barakatahum (Mohtam Madrasa Arabiyya Taaleem-ul-Quran, Bismillah Nagar, Bangalore; Sadar Jamiat Ulama Karnataka)

Madrasa Shah Waliullah Aur Shamsuddin Bijli Saahab Ki Karguzariyaa’n:

Zer-e-nazar Kitab jab tabaa-at ke maraahil<sup>42</sup> se guzar rahi thi us waqt Arbaab-e-Madrasa Shah Waliullah, waaqe Qabrastan Bangalore. Jo ke ba-zo’m-e-khaweesh<sup>43</sup> junooobi hind ka mazhabi thekedaar hai, usne ek (1) aur karnaama anjaam diya. Waaqiya ye hai ke chand aiyyaam qabl Chikmangalur ke kuch ladko’n ne ek (1) ‘Daawah Center’ qaaem karke muqaami satah par ghair muslim logo’n mein daawat ka kaam shuru kiya.

To tableeghi (takhreefi) jamaat aur deobandi ahbaab ko khatre ki ghanti sunai di. Unho’n ne un ladko’n ke saath badsulooki ki aur phir apne mazhabi aaqaa’n se raabta kiya, Madrasa Shah Waliullah ke akabireen ne un saare muftiyaan-e-azzaam, aimma-e-masaajid, o zimmedaraan-e-madrasa ko talab kiya, taake unko Ahle Hadeeso’n ke saath badsulooki ka tariqa sikha sake’n. Ba-roz Itwar, 8 March, 2015

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<sup>42</sup> T: (مراحل) Marhala ki jamaa, theherne aur rawaangi karne ke muqamaat [Rekhta]

<sup>43</sup> T: (بُزْغَمِ خَوِش) Unki raae mein, unke khayaal mein, imagination [RSB]

saare mad-ooeen ne madrase mein haazri di, subh 10 baje se shaam 6 baje tak kaarwaai chali. Saare muftiyo'n aur Janab Zain-ul-Aabideen, mohtamim Madrasa Shah Waliullah ne ijlaas se khitaab kiya. Taqleed ki zaroorat aur ehmiyat, Tablighi Nisaab-o-Jamaat aur Fazaael-e-Aamaal par shukook-o-shubhaat ka izaala aur uski haqqaniyat aur duniya bhar mein uske asaraat ka tazkira hua.

Be-waqoofi ki intiha de'n, ahbaab-e-jamaat khud hi us nisaab par lage ilzamaat ka jawaab dene ki taaqat na hone par tang aakar usse doori ikhtiyar kar rahe hain aur ab masaajid mein tablighi nisaab ki bajaee muntakhab (ghair mohaqiq) ahadees aur 5 minute, 9 minute ka madrasa shuru kar rakha hai. Phir bhi uski haqqaniyat aur uske asaraat bayaan kiye jaa rahe hain. Be-sharmi ki had hoti hai, logo'n ko gumraah karne ke liye prograamo'n mein Tablighi Nisab ki fazeelat bayan kiye jaa rahe hain, doosre unaween<sup>44</sup> jin par baat hui wo the Asli Shariyat, Ek (1) Imam ki Itaa-at, hadees-o-sunnat mein farq<sup>45</sup>. Ham Ahle Sunnat wal Jamaat kyou'n? Deobandi ka matlab kya hai?

Saheeh aur Zaeef ka matlab, is fitne se ham kaise bach sakte hain.

Ajeeb baat hai islami shariyat ki baat wo log kar rahe hain jo apne akabireen ki khud-saakhti shariyo'n par amal-paera hain. Jiski zanda misaal Tablighi Nisab hai aur sitam baala-e-sitam ye ke agar koi ye kehta hai ke fazaail-e-aamaal ke baaz waaqiaat hamari samajh mein nahi aate, to kehte hain ke quran ki bhi to bohut Sahaba Ikram baate'n tumhe'n samajh mein nahi aati hain.

Nauzubillah, Allah ki laanat ho aise logo'n par, jo logo'n ko is tarah gumraah karte phirte hain apne akaabir ki baato'n ki haqqaniyat saabit

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<sup>44</sup> T: Unwaan ki jamaa [RSB]

<sup>45</sup> Is mauzoo ka tafseeli rad Maulana Abdul Wahid Anwar Yusufi-al-Athari ne apni kitab 'Hadees-o-Sunnat Mein Tafreeq Ka Fitna Qadiyaan Se Deoband Tak' mein kar diya hai, jo Markaz ud Daawah-al-Islamiya wal Khairiyya, Sonskhed Ratnagiri, Maharashtra se shaya ho chuki hai (Abu Adnan)

karne ki khaatir unke be-waq-at<sup>46</sup> aur andagi se bhari hui kitaabo'n ko Kalamullah se tashbeeh de dete hain. Ye to wohi yahoodiyo'n waala amal hai jiski Rabb-e-Kaainaat ne Quran-e-Majeed mein in alfaazo'n ke saath mazammat bayan ki hai:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ.

“Wael<sup>47</sup> hai un logo'n ke liye jo apne haatho'n se likhte hain, phir kehte hain ke ye Allah ki jaanib se hai, taake chand kaudi kamale'n, to halaakat hai un cheezo'n par jo kuch un logo'n ne likha hai aur barbaadi hai un par jo kuch un logo'n ne kamaaya hai”. (Surah-al-Baqara: 79)

Yahood to use min-jaanib Allah kehkar shariyat ka hissa qaraar dete the magar ye to unse bhi ek (1) qadam aage jaa nikle, min-jaanib akaabir keh kar use shariyat ka hissa qaraar de rahe hain. Usi tarah ek (1) imam ki itaa-at, ye kis mu'n se ek (1) imam ki itaa-at ki baat karte hain. Ek (1) imam, Imam-e-Aazam, Imam-ul-Ambiya war Rusul Janab Muhammad-ur-Rasool Allah ﷺ ki itaa-at to ham ahle hadees karte hain, ye kahan ek (1) Imam ki itaa-at seekhe hain, unke yahaan to har mufti apne aap ko imam-e-waqt kehelwaane ki saee naa-mashkoor kar raha hai, log use Imam-e-Dahar kahe'n, is liye jhoot aur makr-o-fareb ka sahaara lekar kaam kar rahe hain, har koi nau-ejaad masaael bayan karke logo'n mein zaati tash-heer<sup>48</sup> ki koshish kar raha hai, mantiq-o-falsafi andaaz ki guftagu se awaam ko mar-oob<sup>49</sup> karne ki koshish kar raha hai.

<sup>46</sup> T: (بے وقعت) Jiski koi izzat na ho, be-izzat [Rekhta]

<sup>47</sup> T: Tabaahi, barbaadi [RSB]

<sup>48</sup> T: (تشهير) Munaadi, mashoor karna [Rekhta]

<sup>49</sup> T: (مزعوب) Dar ya khauf ke saath kisi shae ya shakhs se mutaassir hone waala [Rekhta]



Bhai agar mashoor hi hona hai to filmo'n mein adakaari kyon nahi karte? Khoob shohrat milegi. Paise bhi milenge. Agar muttabeieen ki team taiyyar karni hai to film se badh kar platform kahan hai? Har mazhab ka maanne waala tum ko star nahi super star kahega.

Shariyat, shohrat ko tasleem nahi karti, mashoor to Taslima Nasreen aur Salman Rushdie bhi hue. Salman Rushdie ko to Noble Prize bhi mil chukka hai.

Jaao unki team mein shamil ho jaao Noble Prize, Bharat Ratn khoob haasil karo! Logo'n ko Imam Abu Hanifa رحمہ اللہ ka naam lekar apna muqallid na banaao, kya Imam رحمہ اللہ ne chille kaate the? Faatiha ki daawat aur Isaale sawaab ki biryani todi thi? Quran-o-Hadees ko chod kar apne asaataza ke aqwaal se masaael ka istimbat kiya tha? Haq kehne ki buniyaad par, Sunnat-e-Rasool ﷺ ki itteba ki buniyaad par ahle haq ko bure alqaab se nawaaza tha? Tum hanafi nahi, hanafiyyat ke naam par kaala dhabba ho. Yaad rakho qiyamat ke din Imam رحمہ اللہ tumhe'n pakad kar darbaar-e-Ilaahi mein laa khada karenge tab tum kahan bhaago ge?

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ.

Insaan us din kahega: jaae faraar kahaan. (Surah-al-Qiyaama: 10)<sup>50</sup>

Waah-waah 'Hadees-o-Sunnat mein farq', ye ek (1) naya shosha hai. Hadees alag hai aur sunnat alag, bhai aap ne usool-e-hadees, usool-e-fiqa nahi padhi hai kya? Aap arbi zaban se waqif hain bhi ya nahi? Umooman hadees-o-sunnat dono ek (1) hi maane mein musta'mal<sup>51</sup> hain. (دلیل من الحديث – دلیل من السنة)

Dono ke maane hain Rasool Allah ki zindagi se daleel. Jis mein qaul, fe'l aur taqreer teeno'n daakhil hain. Ab taqreer ki bhi wazaahat kar dete

<sup>50</sup> T: Urdu pdf mein tarjuma nahi tha. Ye tarjuma Ahsan ul Kalam, Darussalam se liya gaya hai [RSB]

<sup>51</sup> T: (مُسْتَعْمَل) Istemaal hone waala, istemaal mein laaya jaane waala [Rekhta]

hain. Wallahu Aalam. Aapko taqreer ke maane bhi maaloom hai ya nahi. Aap ﷺ ki zindagi mein Sahaba Ikram ﷺ ne koi amal kiya ho aur Aap ﷺ ne us amal se roka na ho to use taqreer kehte hain.

Qaul, fe'l, taqreer teeno par hadees aur sunnat dono ka itlaaq hota hai, mohaddiseen ke yahaa'n hadees-o-sunnat dono ek (1) hain. Nez fuqaha ke yaha'n quran ke muqaable mein agar sunnat aae to muraad hadees aur farz ke muqaable mein aae to Aap ﷺ ke aaed-karda farz ki bajaae sunnat-e-ibaadaat muraad hoti hain. Logon ko gumraah karne ke liye kehte ho ke hadees sirf Aap ﷺ ke aqwaal aur sunnat sirf Aap ﷺ ke aamaal ko kehte hain.

Aap ko hadees-o-sunnat ki saheeh taareef to maaloom nahi aur mufti bande baethe hain. Mujhe lagta hai ke shayad kahee'n koi dukaan hai, jahan Mufti ki sanad milti hai, jaha'n jaakar ye Mufti ahbaab saupachaas (100-50) dekar sanad-e-mufti haasil karte hain. Ab ham se muta'alaba na karna ke tum laakar bataao hame'n. Is qism ka naakaara-o-makkaari waali faqaahat-o-sanad-e-fiqa ki qatan zaroorat nahi.

Agar Aap ﷺ ke aamaal sunnat hain, aur aqwaal hadees, to Aap ﷺ ne bayak waqt nau (9) azwaaj-e-mutahaaraat ﷺ se azdwaaji zindagi qaaem rakhi thi. Aap bhi rakhe'n bhai! Hai himmat! Koi baeed nahi apne aap ko ahle sunnat sabit karne ke liye ye aamaal bhi kar dikha sakte hain. Allah sabki hifaazat farmaae. Kehte hain ham ahle sunnat kyon hain? Bhai aap Ahle Sunnat wal Jamaat kab se ho gae? Aap to Ahle Bidat wal Furqat hain. Sunnat ke muqaable mein bidat aur Jamaat-e-Sahaaba ﷺ ke muqaable mein apne auliya ko laazim jaana hai. Aur apna ullu seedha karne ke liye use bidat-e-hasan ka naam diya hai.

Bhai, ghilaazat zameen par ho tab bhi ghilaazat hai aur sone ke tasht mein ho tab bhi. Bidat, bidat hai, chaahe hasana ka lable lagao ya saiyyia ka. Hamare Nabi-e-Kareem ﷺ ne to (كُلُّ بِدْعَةٍ ضَلَالَةٌ) "Har bidat

Gumraahi hai”<sup>52</sup>, farmaya hai. Bhai, bidat bina saabiqa wujood ke apni taraf se banaae gae tarz-e-ibaadat ko kehte hain. Aur Ameer-ul-Momineen Umar bin Khattab رضي الله عنه ne us amal ko raaej kiya jiska amal namoona Rasool e Akram ﷺ ne apni zindagi mein kar dikhaya tha aur baaz wujuhaat ki binaa par tasalsul qaaem na rakha, magar jab wo awaariz<sup>53</sup> tal gae to aisi soorat mein uska silsila Ameer-ul-Momineen رضي الله عنه ne jaari kiya, jo ke (من سن حسنة)<sup>54</sup> ke zimn mein aata hai.

Aap logo’n ne jise bidat-e-hasan kaha hai uski koi ek (1) misaal Nabi-e-Kareem ﷺ ki zindagi mein dikha do ke Aap ﷺ ne ek (1) baar Sahaba Ikram رضي الله عنه ne use Rasool e Akram ﷺ ke zamane mein ek (1) baar bhi kiya hai. Bhai maqees<sup>55</sup>-o-maqees-alaeh<sup>56</sup> mein koi mutaabaqat<sup>57</sup> nahi hai, phir apni ejaad-karda bidaat par kaise wo hukm laga ahe hain jo hukm Ameer-ul-Momineen Umar رضي الله عنه kea mal par laga hai. Lagta hai ke doosro’n ke saamne mantiqi-o-falsafi guftagu karte-karte khud mantiqi-o-falsafa ke usool bhool gae.

Yaad rakhe’n kisi amal ka hukm agar kisi doosre par lagaana ho to dono mein illat-o-sabab ek (1) hona chaahiye. Jab Itaa-at-e-Rasool ﷺ ki baat aati hai tab Hazrat Umar رضي الله عنه yaad nahi aate hain, jeb nazar aati hai. Raha jamaat ka muaamal to aap kulli taur par jamaat se door hain, har-har mufti ne alag-alag jamaat qaaem ki hui hai. Hoga kyon nahi? Jamaat qaaem na kare to aisi soorat mein uski dukaan kaise chalegi. Saare gaahak<sup>58</sup> doosre ke yahaa’n chale jaaenge. Aap ki misaal to aisi hai jaise koi kaale kaloote ka naam kaafoor rakhe, khaae, namak, kahe halwa hai.

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<sup>52</sup> Sunan-e-Arba; Saheeh-ul-Jaame: H1094

<sup>53</sup> T: (عَوَارِض) Asbaab, wujuhaat, aarzi haalaat o kaifiyaat [Rekhta]

<sup>54</sup> Ibne Majah; Saheeh-ul-Jaame: H6182

<sup>55</sup> T: (مَقِيس) Jis ko (doosre par) qiyaas kiya jaae, jis ko gumaan kiya jaae [Rekhta]

<sup>56</sup> T: (مَقِيس عَلَيْهِ) Jis par (kisi ko) qiyaas kiya jaae [Rekhta]

<sup>57</sup> T: (مُطَابَقَات) Yaksaniyat, baraabari, mushaabahat [Rekhta]

<sup>58</sup> T: (كَاهِك) Kharidaar, customer [Rekhta]

Lafz-e-deobandi par ek (1) waaqia yaad aaya, Jharkhand ke ek (1) maulwi saahab ek (1) dafa deobandi ki wazaahat kuch is tarah kar rahe the ke logo deo ke maane hai bhoot aur band ke maane pinjra (jis mein murgh waghaira rakha jaata hai) kehte hain ke bataao jis jagah murgha rakha jaae wahan murgha niklega ke batakh? Ab jahan par deo (bhoot) band ho'n, waha'n se bhoot hi niklenge, insaan ki ummeed kaise kar rahe ho?

Khair to ye unki soch thi jise zimnan<sup>59</sup> bayan kiya hai, deobandi ek (1) geographiyaai istilaah<sup>60</sup> hai jo koi ilaaqa-e-deoband se taalluq rakhega use deobandi kaha jaaega. Chaahe wo kisi bhi maktaba-e-fikr aur deen se taalluq rakhta ho. Us etebaar se jo koi bhi Darul Uloom Deoband se faarigh ut tehseel ho use bhi deobandi kaha jaata hai, jaisa ke Madrasa Islaah-ul-Momineen Baadho (maghribi Bangal) ke ustad Shaikh Abul Qasim Saahab Darul Uloom Deoband se sanad-yaafat hone ki buniyaad par apne aap ko deobandi likhte hain. Aur Jamia Islamiya Madina Munawwara se faarigh ulama ikraam apne aap ko madani likhte hain.

Magar yhaa'n to sitam ye chalta hai ke aap tamaam ahbaab aur aap ke akabireen shakhsiyat parasti mein kis qadar phanse hue hain. Aur Jab Qasim Nanotwi Saahab ne bhi apni tash-heer ki khaatir logo'n ko apni jaanib nisbat karne ki ijaazat di, hona to ye chaahiye tha key a to idaare ki jaanib ya ilaaqe ki jaanib nisbat karte, magar aisa nahi hua. Aap khud ko ashkhaas aur apne akaabir ke jaanib mansoob kare'n to saheeh aur ham Ahadees-e-Rasool ﷺ ki jaanib nisbat kare'n to ghalat, ye kaisa insaaf hai??? Ye waisa hi hai jaise koi andha kisi beena se kahe ke tumse ziyaada dekh raha hoo'n aur langda kahe ke main daud mein poore zile mein awwal aaya tha.

Ab zara dekhe'n saheeh aur za'eeif ka masla to ham arz karenge ke bhai us silsile mein guftagu karne ka ikhtiyaar un logo'n ko haasil hai jo

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<sup>59</sup> T: (زیناً) Kaam ya kalaam wagahira ke silsile mein, zimni taur par [Rekhta]

<sup>60</sup> T: (اصطلاح) Wo lafz jis ke koi khaas maane kisi ilm ya fann waghaira ke maahireen ne kiya ya kisi jamaat ne muqarrar kiye ho'n [Rekhta]

saheeh aur zaeeef maante ho'n aur saheeh par amal karte ho, zaeeef ko kinaare lagaa dete ho'n. Jin ka deen poore ka poora zaaaf se bhara ho, jo akabireen ke be-waq-at aur ghair-saheeh manghadat qisso'n ko deen samajhte ho'n, unhe'n kisne is silsile mein guftagu karne ki ijaazat de di? Bhai saheeh aur zaeeef usool-e-hadees-o-usool-e-fiq'a se taalluq rakhta hai, aap to un tamaam umoor mein tifi-e-maktab<sup>61</sup> bhi nahi janeen-e-rehm<sup>62</sup> hain.

Hadees-o-sunnat ke maane-o-taareef se naa-aashna hain, paak-o-naapaak mein farq nahi, neki-o-bade mein tameez nahi, phir chale hadees ki sehat-o-zof ki baat karne. Hamari guzaarish hai ke bhai pehle aa chalna seekhe'n, phir daud ke muqaable mein hissa lene ki koshish kare'n. Do (2) paao'n par chalte hain, baesaakhi ke bal par khade hote hain aur baat karte hain parwaaz karne ki!!

Jahaan tak masla fitne se bachne ka hai to usse badh kar latifa kya hoga, fitna khud fitna se bachna chaahta hai. Jab se taqleed ki ibtida hui hai, rozaana nae-nae andaaz ke fitne numudaar ho rahe hain. Taqleed-e-jaamid apne aap mein khud ek (1) fitna hai aur kehte hain ke ham fitne se kaise bache'n? Waah ye to aisi hi baat hai ke samandar kahe mujhe paani se dar lagta hai. Jahannum ko aag se ghabraahat hoti hai.

Apne daaman mein lage daagh ko chupaane ke liye doosro'n ke daaman ko daaghdaar kar rahe hain. Ham bataate hain fitne se aap kaise bach sakte hain. Taqleed se tauba kare'n, islaam-e-khaalis jo Kitab-o-Sunnat mein maujood hai us par amal-paera ho jaae'n, duniya-o-aakhirat dono sawar jaaengi. Allah nek taufeeq de. Aameen

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<sup>61</sup> T: (طِفْلِي مَكْتَب) Madarse mein padhne waala ladka [Rekhta]

<sup>62</sup> T: Rehm e maadar mein maujood baccha, ande mein maujood baccha [RSB]

In tamaam baato'n ke bawujood main aap ki salaahiyato'n ka motarif<sup>63</sup> hoo'n, waaqiatan aap tamaam Mufti Hazrat ghazab ke zaheen hain, aaj ke is zamana-e-tehqeef mein logo'n ko taqleed ki rassi se bandh kar rakhna joee-sher laane<sup>64</sup> ki maanind hai. Magar phir bhi aap tamaam aisa jaal bichaate hain ke kya majaal bhala koi bach kar nikal jaae. Waah-waah! Jhoot aur makr-o-fareb mein main samajhta hoo'n ke iblees-e-laeen bhi aap logo'n se tution leta hoga.

Kamaai ka aisa sunehra andaaz ke income tax officers se darne ki koi zaroorat nahi. Aisa lagta hai ke aap tamaam par aasmaan se maaida naazil hota hai, daawat ka asal maza to aap tamaam log hi loot-te hain, doosro'n ke gharo'n mein ghus ke daawat haasil karna aur doosro'n ko daawat dene par majboor karna to koi aap se seekhe. Khao, ye bhi ek (1) funn hai, naseeb ki baat hai, koi wo funn seekha hai koi aur koi funn!!

Khair, baat aage nikal gai. Baat chali thi program se, ittifaqaan Manglore ke ek (1) saathi ne jaate-jaate mujhe bhi shirkat ki daawat de di wallahu aalam maslahat kyat hi. Main apne saath 15 kitabo'n ke kuch set le gaya, taake un muftiyaan-e-ikraam ko tohfa ke taur par de saku'n. Uski tafseel darj-e-zail hai:

- ① Taqleed Ka Hukm (Dr. Wasiullah Abbas (حفظه الله) Mufti-e-Haram, Makka Mukarrama)
- ② Bees Rakat Taraweeh Ka Suboot Haqeeqat Ke Aaina Mein (Shaikh Razaullah Abdul Kareem Madani (حفظه الله))
- ③ Zer-e-Naaf Haath Baandhne Ka Tehqeefi Jaeza (Shaikh Razaullah Abdul Kareem Madani (حفظه الله))

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<sup>63</sup> T: (مُعْتَرِف) Eteraaf karne waala, iqraar karne waala, tasleem karne waala, qaael [Rekhta]

<sup>64</sup> T: (جُوئے شِیرِ لَٹَا) Intihaai mushkil kaam anjaam dena, naa-mumkin kaam ko mukammal karna [Rekhta]

- ④ Aameen bis-Sir Ka Tehqeeqi Jaaeza – Haqiqat Ki Kasauti Par (Shaikh Razaullah Abdul Kareem Madani (حفظه الله))
- ⑤ Nange Sar Namaz Ka Tehqeeqi Jaaeza (Shaikh Razaullah Abdul Kareem Madani (حفظه الله))
- ⑥ Fazaael-e-Ahle Hadees (Allama Khateeb Shaikh Baghdadi رحمه الله Tarjuma: Shaikh Khalid Gharjaakhi رحمه الله)
- ⑦ Jamaat Ahle Hadees Par Ilzamaat Ka Jaaeza (Shaikh Abu Zaid Zameer (حفظه الله))
- ⑧ Islam aur Aman (Abu Zaid Zameer (حفظه الله))
- ⑨ Baraa-at-e-Ahle Hadees (Allama Abu Muhammad Badiuddin Shah Raashidi رحمه الله)
- ⑩ Islam Khalis Kya Hai? (Muhammad Ismail Zartagar رحمه الله)
- ⑪ Itteba-e-Usool-e-Fiq, Sunnat Aur Sahaba رحمه الله o Aemma (Dr. Wasiullah Abbas (حفظه الله), Mufti-e-Haram, Makka Mukarrama)
- ⑫ Namaz-e-Taraweeh (Abu Adnan Muneer Qamar (حفظه الله))
- ⑬ Fataawa aur Haqaaeq (Abu Ayesha (حفظه الله))
- ⑭ Talaash-e-Haq Ka Safar (raaqim-ul-huroof<sup>65</sup>)
- ⑮ Saheeh Maslak (Abdul Waahid (حفظه الله))

Mujhe qatai ilm nahi tha ke Muradabad ke muft-khor muftiyo’n ki wo kitaabo’n jo deen-e-haq ke khilaaf unho’n ne likhi hain waha’n farokht ki jaa rahi hain, jin ki taadaad 23 hai. Jin mein 4 kitaabo’n ka jawab Shaikh Razaullah Abdul Kareem Madani (حفظه الله) ne tehreer kiya hai. Jin ko maine oopar (2 se 5 tak) zikr kiya hai. Ye ek (1) ajeeb baat hai ke wo hazraat jo apni zaati sanad-e-ifta ko saheeh eraab ke saath padh nahi

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<sup>65</sup> T: Muhammad Rahmatullah Khan [RSB]

sakte, us mein tehreer-karda ibaarato'n ki tarkeeb nahi jo kar sakte, wo ahle hadeeso'n ke khilaaf kitaabe'n kaise likh maarte hain?

Haqiqat hai ke ye wo kitaabo'n hain jo qadeem ulama-e-ikraam ne tehreer ki thee'n, aur usi zamane mein Ahle Hadees Ulama ne unka taaqub bhi kiya tha, magar zamana guzar gaya, kitaabe'n puraani aur puraani se naayaab ho gae'n, to unho'n ne chaar (4) kitaabo'n se chaar (4) masaael ekatthe karke ek (1) nai kitaab manzar-e-aam par laa kar pesh ki. Maari to ek (1) makkhi bhi nahi, tees-maar-khan ban baethe

Agar ye hazraat apni sanad-e-ifta saheeh dhang se eraab ke saath padh de'n aur uske jumlo'n ki saheeh tarkeeb kar de'n to unhe'n ham mufti maan lenge. Koi baed nahi, ye apne aap ko mufti saabit karne ke liye kisi idaare ke bade aalim ke paas jaakar ibaarat-o-tarkeeb par madrasa ki chataai phaadne lagenge. Haa'n, un mein chand muftiyaan-e-ikraam aise honge jo do-chaar (2-4) arbi ibaaraat jaante honge, warna baaqi sab alif, baa, taa, aur alif, be, te, mein bhi farq nahi jaante honge. Main to ek (1) adna sa khaadim hoo'n, hamare aslaaf ne to sainkdo'n kitaabe'n un saare masaael par likh chodi hain. Magar afsos ke un aankh ke andhe, kaan ke behre, zabaan ke goonge aur aqal se paedal logo'n ke haq mein mufeed sabit na ho sakee'n.

Chalo, hamare aslaaf ke naamo'n se unhe'n dushmani hai, lekin jin aimma, ulama, muftiyaan-e-azzaam, mohaddiseen-o-mufasssireen ki har waqt taareef karte unki zabaane'n nahi thaktee'n, unke dalaal ki raushni mein likhe fataawe-o-aqwaal ko bhi maan le'n aur un par amal paera ho jaaen to ye kamiyaab ho jaaenge. Waise unho'n ne jitne bhi ikhtilaafi masaael ghad kar ummat mein intishaar paeda kar rakha hai un saare masaael ka hal unhee'n ke ulama, fuqaha, aur mohaddiseen ne apni kitaabo'n mein likh choda hai.

Jis par ham ahle hadees alaa wajhil-baseerah amal-paera hain aur ye khud unki mukhaalifat karte aarahe hain, pataa nahi wajah kya hai, laa-ilmu hai, ya nafs-e-ammaara ka ghalba. Ek (1) taraf mohaddis-e-asr



gardaante hain, doosri taraf unki taaheed-e-haq mein likhi ibaarto'n ko chupa kar logo'n ko haq se door karne ki koshish kar rahe hain, iski mazeed wazaahat hamari ek (1) aur kitab 'Raah-e-Najaat Aimma-o-Fuqaha Ki Nazar Mein' kardi gai hai. Aap us kitaabcha ko ham se haasil karke apni aankho'n se khud dekh sakte hain ke sacchaai kya hai?

Madrssa Shah Waliullah ke ek (1) jaane-maane mutaharrik mufti, Janab Shamsuddin Bijli Saahab bohot maahir muqarrir hain, aksar wo kamaal dikhaya karte hain, Mandya mein bhi unho'n ne bohot bada karnaama dikhaya aur madrase ke kam-o-besh saare programo'n ki nizaamat unke zimme hoti hai aur us program mein bhi unho'n ne aae hue mehmaano ko apne gur sikhaae, jaisa ke: 'Tum taadaad mein ziyaada ho is liye kisi ko maaro nahi, agar maaroge to wahan par do-chaar (2-4) unke hamdard paeda ho jaate hain aur baad mein wo log un par mehnat karna shuru kar dete hain aur wo ahle hadees ban jaate hain, imaamo'n se unho'n ne kaha ke juma ke khutb mein unka zikr hi na karo.

Sirf hamare fazaael bayan karo, agar unke baare mein kuch kahoge to doosre bande tehqeeq karna shuru kar denge, natija ye hoga ke wo ahle hadees ho jaaenge. Ab un muftiyo'n ko sacchaai ka pataa chal gaya hai aur unke paao'n ke neeche se zameen nikalna shuru ho gai hai. Us khauf se ye un saare logo'n ne paagal ho kar is tarah ki harkate'n karna shuru kar diya hai.

Bhai aaj ka daur science ka daur hai, tehqeeq ka daur hai. Baccha-baccha school mein theory padhta hai aur us waqt tasleem karta hai jab use practically dekh leta hai. Ab aap ko to pataa chal hi gaya hai ke aap kitne paani mein hain, jo bhi tehqeeq ke maidan mein qadam rakhta hai, aap ko aapke nazariye ko laot maar kar ahle hadees ho jaata hai. Ye to aapki zabaani ahle hadeeso'n ke ahle haq hone ki daleel hai.

Bhai! Aap kitne be-hamiyyat<sup>66</sup> hain, kaise keh diya ke jo koi tehqeeq karta hai ahle hadees ho jaata hai, aapke log bhi kitne ghairat se aari hain ke jo khamosh sun le, kya sab ki aqal maari gai hai, ye to wohi hai ke sacchaai na bataao samaan nahi bikega. Aap kab tak logo'n ko tehqeeq se door rakhenge? Ye awaam-un-naas hain, koi jaanwar nahi ke aap unhe'n jidhar chaahe'n hank le'n. Ek (1) baar keh di so kehdi, dobara na kehna aur awaam-un-naas ke saamne to hargiz na kehna, warna Russle Market<sup>67</sup> ke saare tamaatar aap ke kapdo'n par naqsh-nigaari karenge, tab koi kaam nahi aega.

Mufti Bijli Saahab ne dauran-e-taqreer ek (1) bijli ye kehte hue giraai ke ye log Ummul Momineen Ayesha ؓ ko galiyaa'n dete hain, ham kaise bardaasth kare'n. Isse qabl Salman Rushdie ba-naam Salman Nadwi 'Aimma Arba Conference' mein ro kar keh rahe the ke ye log Hazrat Umar ؓ ko galiyaa'n dete hain, ham kaise bardaasht kare'n. Lekin aaj tak koi maai ka laal saabit nahi kar saka hai aur na hi in sha Allah qiyaamat ki subh tak saabit kar sakta hai. Kyouнке ham ne Sahaba Ikram aur Sahabiyaat-e-Azzaam ؓ ki seerat-o-azmat par kitabo'n ke ambaar laga rakhe hain. Aur baghair kisi jhijhak ke halfiya bayan dene ko taiyyaar hain ke jo koi Sahaba ؓ khusoosan Hazrat Ayesha ؓ ko gaalid-e-wo kaafir hai.

Taareekh shaahid hai ke jab kabhi kisi ne Sahaba-o-Sahabiyaat ؓ ke khilaf zabaan-daraazi ki hai ham ahle hadeeso'n ne unka taaqqub<sup>68</sup> kiya hai. Aur pichle chand saalo'n se to Markazi Jamiat Ahle Hadees, Hind ne Sahaba Ikram ؓ par ijlaas-o-seminar ka silsila-e-ghair munqata shuru kar diya hai. Azmat-e-Sahaba ؓ Conference, Adaalat-e-Sahaaba

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<sup>66</sup> T: (بے حیّیت) Be-ghaerat, be-hayaa [Rekhta]

<sup>67</sup> T: Is market ko angrezon ne 1927 mein banaaya aur Ismail Sait naami shakhs ne iska iftitaah kiya, ye Shivajinagar Bangalore mein maujood hai [RSB]

<sup>68</sup> T: (تَعَقُّب) (qusoor par) muaakhaza karna, shak ki wajah se dobara poochna [Rekhta]

ﷺ Conferenc, Etedaal aur Sahaba Ikram ﷺ Ka Moqif waghaira waghaira. Hamari masaajid mein to Seerat-e-Abu Bakar-o-Umar ﷺ par rozaana musalsal duroos hote hain, phir ham gaali kaise de’n. Ham to shia jamaat se Sahaba Ikram ﷺ ko taan-o-tashni<sup>69</sup> karne ki buniyaad par kullu qata-taalluq ho gae hain. Ye kaun hain, zara uska bhi bhaanda phod de’n, mashoor hanafi aalim-e-deen Shaikh Abdul Hai Lucknawi apni kitab ‘Ar Rifa’ wat Takmeel’ mein raqam-taraaz hain:

و بالحملة فالحنفية لها فروع باعتبار الاختلاف العقيدة فمنهم الشيعة ومنهم المعتزلة والمرجئة.

Bil-jumla hanafiyya ke etebaar-e-ikhtilaaf-e-aqida chand shaakh hain jin mein se ek (1) shia hai aur unhee’n mein se mo’tazala-o-murjiya bhi hain.

Leejiye Sahaba Ikram ﷺ ki dushmani mein awwal darja rakhne aur record-tod karnaama pesh karne waale hanafiya ki shaakh aur aap ke chachazaad bhai hain. Jiska eteraaf aap hi ke jamaat ke Mohaddis Allama Abdul Hai Lucknawi Hanafi ne kiya hai. Doosro’n par keechad uchaalne ki bajaaye apna kapda saaf kare’n.

Sach baat maan leekiye, chehre pe dhool hai

Ilzaam aaino’n pe lagaana fuzool hai.

Sirf jazbaat ko bhadkaane se koi faaeda nahi, is tarah ki baate’n bayan karke awaam ke jazbaat se khelte hue unhe’n ahle hadeeso’n ka dushman na banaate rahe’n. Kainaat ka nizaam kisi aur ke haath mein hai wo aap ki tamaam saazish aap par hi lautata jaa raha hai, jo ke roz-e-raushan ki tarah ayaa’n hai.

Madrasa waalo’n ka ek (1) ahme taaweez jo mufti, mufassir se lekar har taalib-e-ilm ke gale mein latka hua hai aur har ek ki zabaan par gardish karta hai, wo hai: ‘Makkhi aur macchar doodh ya paani mein

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<sup>69</sup> T: (طعن و تشنيع) Taane, laanat o malaamat, tanz, jali-kati baat [Rekhta]

gir jaae to uska hal kya hai?’ Har ek fard ke liye unke aqeede se ziyaada ahem hai ye sawaal. Baghair us sharaab ke piye un mein se kisi ki baat mukammal nahi ho sakti. Aqeeda unke liye zaroori nahi kyonke ye jin ke muqallid hain unke aqeede ko ghalat saabit karte hue Imam Maturidi aur Ashari ke aqeede par amal-paera hain, logo’n ki nazar us jaanib na jaae is liye unhe’n makkhi aur macchar mein uljhaae hue hain.

Bhai! Zara aqal se kaam liya karo! Qabr-o-hashar mein ye sawaal nahi hoga ke makkhi ya macchar doodh ya paani mein gir jaae to halaal ya haraam. Agar shak hai to phenk do, baat khatam. Waise bhi Rasool Allah ne ek (1) usool de diya hai ke agar makkhi paani mein gir jaae to use dubo liya karo, kyonke uske ek (1) par mein bimaari aur ek (1) mein shifa hai.<sup>70</sup> Kaha gaya, dubo lo, paani phenk do nahi farmaya, yaane halaal hai.

Ab us jaise koi bhi haiwan us qism ke sayaal<sup>71</sup> mein gir jaae to qiyaas karlo hukm lagaa do baat khatam. Uf! Main to bhool hi gaya tha ke aap to muqallid hain, aap ke yahaa’n to ijtihaad ka darwaaza band ho gaya hai, aap logo’n ke paas qiyaas karne ki taaqat aur uske liye khaatir-khwaah aqal hi kahaa’n hai?

Aap tamaam ko aqwaal-e-Rasool ﷺ nahi, balke aqwaal-e-aimma ke naam apr akabireen ke aqwaal yaad aate hain, wo bhi khaal-khaal, warna hamesha to apni jeb hi nazar aati hai.

Aur Ahle Hadeeso’n ko badnaam karte hain ke ye qiyaas ke munkir hain aur baaqaada jaahil qism ke an-padh logo’n ke zariye munaazare kara rahe hain ke Allah arsh par nahi, har jagah maujood aur har cheez mein maujood hai. Bhai munaazare to un masaael par kiye jaate hain jo mashkook ho’n, ghair-waazeh ho’n, tarfain Dalaael pesh karé’n, aur

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<sup>70</sup> Saheeh Bukhari; Abu Dawood; Nasai; Ibne Majah: Ibne Hibban, Musnad Ahmad; Mustadrak Haakim; As Saheeha: H38; Saheeh-ul-Jaame: H848, 849, 850

<sup>71</sup> T: (سَيِّئَات) Behne waala, patla, lachakdaar, fluid, liquid [Rekhta]

jin ki baat aqrab-ilas-saheeh<sup>72</sup> ho unki baato'n par amal kiya jaae, jaha'n masaael kulli taur par waazeh ho'n waha'n munaazara ki kiya zaroorat hai, qurani aayaat aur ahadees-e-Rasool ﷺ ko Sahaba Ikram ﷺ ke manhaj ke mutaabiq samajhne ki koshish kare'n to baat waazeh ho jaaegi ke Allah bizaatihi arsh par mustawi hai aur apne ilm ke etebaar se har jagah maujood hai, baat khatam.

Yehi tatbeeq<sup>73</sup> hai aur Sahaba Ikram ﷺ ka faham, jo koi ye manta hai ke Allah har jagah maujood hai, wo etiqadi taur par is baat ka munkir hai ke Allah Aalim-ul-Ghaib hai, kyonke jo zaat har jagah maujood ho uske liye koi jagah ghaib nahi hai, phir aalim-ul-ghaib ke maane kya hain, aur Allah jab har cheez mein hai to logo'n ko butho'n ki ibaadat se kyon rokthe ho. Wo bhi 'cheez' hai, aur Allah ko laaziman us mein bhi hona chaahiye, tab to buth ki ibaadat karne waala bhi Allah ka aabid hua.

Dar-haqeeqat jo log ye kehte hain ke Allah har jagah har cheez mein maujood hai, ye unki ek (1) saazish hai, wo ye ke pehle logo'n ko ye yaqeen dilaya jaae ke Allah har cheez mein hai, jab maan le'n to ye kaho ke jab Allah har cheez mein hai to laaziman Allah mere andar bhi hai, phir jab Allah mere andar bhi hai, to mujhe sajda karo! Saamne waala keh sakta hai ke tab to Allah mere andar bhi hai, to jawaab hai ke Allah gandagi mein nahi rehta hai, Allah nek aur aapk muqamaat mein rehta hai, phir poori duniya unhe'n sajda kare aur kya.

Unki khwahishaat Allah ke khwahishaat, jo chaaho karo, koi rokne waala nahi, koi haseen aurat nazar aae to kaho Allah ne use chaaha hai, bas apni hawas poori karo ilzaam Allah par lagao jaisa ke maazi mein unke baaz akaabir tawaaef-khaano'n mein kar chuke hain ke 'Tu sharmaati kyon hai, karne waala kaun hai aur karwaane waala kaun

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<sup>72</sup> T: Durusti, saheeh hone ke qareeb [RSB]

<sup>73</sup> T: (تطبیق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]

hai, wo to wohi hai'. Yaane Allah arwaah-e-salaasa, nauzubillah. Allah sabko in khabeeso'n ke jaal se bachaae.

Is jaise bohot se waaqiaat hain, ham ne to tahzeeran<sup>74</sup> chand namoone bayan kiye hain. Sudhar jaa! Warna in jaise aqwaal ke ambaar laga denge aur phir mu'n chupaane ki jagah bhi nahi milegi.

Kaaghaz ka ye libaas badan se utaar de  
Warna baadal baras jaae to kahan mu'n chupaaega

Zara aqal se kaam lo! Mustaqbil-qareeb mein hamare kuch saathiyo'n ke saath ye munaazara karwaane ka iraada rakhte hain, dekha jaae anjam kya hoga, wohi hoga jo hamesha se hota aaya hai, munaazara se qabl hi jeet ke poster chaape jaaenge, jab shikast ka saamna hoga tab wo log shor machaane lagenge, pathraao karenge. Kisi seedhe-saadhe ahle hadees aalim ko sadak par pakad kar munaazara ki daawat denge, inkaar karne par jeet ke poster chipkaae jaaenge. Aur fatah ka jashn manaya jaaega, aur mughal baadshaho'n ki tarah partiyaa'n aur raqs-o-suroor ki mehfile'n qawwali ke naam par munaqqid ki jaaengi.

8 March ke din 15 kitaabo'n ka set Mufti Bijli Saahab ke naam unke istiqbaaliya mein chod kar apna card bhi dekar aaya tha, taake Mufti Saahab baad mein mujh se raabta kar le'n. Lekin unho'n ne raabta karne ki koshish nahi ki, jab maine khud raabta karne ki koshish ki, taake mulaqaat kar saku'n to bahaane bana kar raah-e-faraar ikhtiyaar karte rahe. Ek (1) martaba unho'n ne keh diya ke wo kisi workshop mein mashghool hain, aakhir 12 dino'n ke baad baat hui aur maine mulaqaat ke liye waqt talab kiya to unho'n ne wajah daryaaf ki, main kaha ke maine unke 2 programo'n mein shirkat ki hai, chand ishkalaat<sup>75</sup> hain. Unho'n ne jawab diya ke is hafta mein safar mein hoo'n, usi waqt maine daryaaft kiya ke meri kitaabe'n aapko mili hain ya nahi? To jawab diya ke nahi.

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<sup>74</sup> T: (تخذیر) Khatre se aagahi, tambeeh [Rekhta]

<sup>75</sup> T: (اشکال) Mashkook hona, ghair-waazeh, mushkil ya dushwaar [Urduinc]

Main usi waqt unke madrasa pohoncha aur daryaaft kiya to pata chala ke wo kitaabe'n usi din un tak pohonchaai jaa chuki hain. Ya Ilaahi! Ye sanad-e-ifta inhe'n kisne di hai? Inhe'n to shahaadatul kizb milni chaahiye thi, kyonke jhoot in muftiyo'n ka khaassa hai. Iske baad unho'n ne Mufti Tauqeer ka sahaara liya, wo phone par baat karte-karte apni asli auqaat pe aagae aur kehne lage ke tum bewaqoof aur paagal ho, logo'n ko gumraah kar rahe ho, waghaira-waghaira.

Alhamdulillah ham bhi un saare khitabaat se nawaaze gae jin se Rasool Allah ﷺ ko nawaaza gaya tha. Maine unhe'n milne ke liye daawat di to unho'n ne waapas mujhe Manglore aane ko kaha. Main arz-guzaar hua ke pyaasa kooe'n ke paas aata hai aur kooa'n kisi pyaase ke paas nahi jaata. Is liye aap agar zaroorat mehsoos karte ho'n to tashreef laae'n. Wo galiyaa'n bakte rahe maine phone band kar diya, ye bijli hi ka asar tha.

Iske bar-aks maine Bijli Saahab se guzaarish ki ke wo mujhe waqt de'n, wo jahaan hain wahaa'n milne ke liye taiyaar hoo'n, to unho'n ne inkaar kar diya aur kaha ke mere paas in fuzool baato'n ke liye koi waqt nahi hai, unke liye deen ki baate'n fuzool ho gae'n, kyon na ho'n wo akabireen ke deen ke muttabe hain, unke liye Kitab-o-Sunnat fuzool hi to hai. Isi liye in madaaris mein kutub-e-sitta ek (1) hi saal mein padhi jaati hain.

Ab unho'n ne haste hue sawaal kiya ke 'tumhare kitne bacche hain?' Ye unke liye ahem sawaal tha aur ahem kyon na ho, unki nazre'n to logo'n ke baccho'n aur aurato'n par hi hoti hain. Isse 10 saal qabl unke mohtamim saahab kisi se isi silsila mein guftagu karte hue keh chuke hain ke Khan Saahab ke bacche nahi hain, wo kya deen ki daawat de sakte hain.

Bhai, daawat-e-deen ke liye bacche kam se shart ban gae, Imam Bukhari ke to biwi bacche koi bhi nahi the. Uf maine phirse ghalati ki, ye to Bukhari haalat-e-bukhaar mein padhte hain. Unhe'n bukhari ki kahaan samajh, unhe'n to bas 'Nikah, Talaaq, aur Halaala' jaise alfaaz

yaad rehte hain. Halaala ke naam par agreement marriage (Sharitya Nikaah / Nikah-e-muwaqqat / Nikah-e-Muta') karwaate hain aur mehr ke naam par jism-faroshi ki ujrat dete hain, theek usi tarah jis tarah tawaaef-khaane mein koi shakhs jaae aur paise de kar chad lamhaat guzaare aur chale aae.

Bas farq itna hi hai ke yaha'n nikaah-khwaani aur eejaab-o-qubool ke dhong hote hain, magar us halaala aur nikaah-e-muta' mein koi farq nahi hai. Us mein bhar shartiya aur muwaqqat nikaah kiya jaata hai aur yahaa'n bhi. Bas farq muddat aur naam ka reh jaata hai, jaise koi sharab dawa ke naam par piye ya insaani peshab juice ke naam pe. Muta' mein chand aiyyaam ke liye shaadi ki jaati hai aur halaala mein chand ghanto'n ya ek (1) raat ke liye pehle hi se tae-shuda amr dono jagah hai. Wohi same to same.

Gundo'n, lofero'n, aur hawas ke pujaariyo'n ke zariye halaala karwaate hain, mazaa wo loot-te hain aur jeb inki garam hoti hai. Ab bijli saahab bhi usi sawaal ko dohra rahe hain, kyonke unki neeji mehfilo'n mein isi qism ki baate'n hoti rehti hain. Man-ghadat masaawl bayan karke awaam ko gumraah aur intishaar mein muftala karte hain.

Agar koi mu'n kholta hai to gunde rawaana karke unke mu'n ko hamesha ke liye band karwate hain. Isi baat ko zehen mein rakh kar mujhse poocha ke tum kahan rehte ho, jab maine pataa bataaya to kahan ke do-chaar bando'n ko bhej deta hoo'n, unse baat karlo. Maine kaha ke kisi tailor ko bhej rahe hain kya? To kaha ke haa'n aaj-kal deen to tailor'n aur mochiyo'n ke paas hi hai. Bhai, bhej aap rahe hain aapko behtar maaloom hoga? Pataa nahi shayad aap ke tamaam mufti pehle mocha aur tailor the baad mein mufti ban gae hain, isi liye to Kitab-o-Sunnat ke khilaaf masaael bayaan karte unko zarra baraabar bhi jhijhak nahi surti<sup>76</sup> hai.

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<sup>76</sup> T: (سُوتِي) Lehaaz, paas, lehaaz [Rekhta]



Kahee'n aisa to nahi ke kisi yahoodi saazish ke tahat mochiyo'n ko deen ke naam par gumraah karne ke liye sanad-e-ifta de kar awaam mein choda jaa raha ho. Ajeeb baat hai hame'n ishkaal aap ke khitaab-e-hai aur aap jawaab dene ke liye doosre bando'n ko bhej rahe hain, isi se to aap ki khiyaanat ka pataa chal raha hai. Tailor to kapda kaat-ta hai, use agar shariyat se mutaalliq baat karne ki ijaazat mil jaae to ye shariyat ka gala kaatne lagega.

Ye log chalte-phirte jin ke bayaano'n ko sunte aur sunaate hain unki taqreero'n mein ko hadees hoti hai na koi qurani aayaat, bas neeli-peeli kitaabo'n ke hawaale aur us mein bayaan-shuda aqwaal aur be-waq-at<sup>77</sup> qisse hote hain. Aur ye is tarah se ummat ka beda gharq kar rahe hain aur jab Dalaael ki buniyaad par koi istifsaar<sup>78</sup> ho to 'waqt nahi' keh kar raah-e-faraar ikhityaar kar lete hain, yahan to chal jaaega! Har tarah ka jhoot, makr, fareb, dhoka se bach jaaoge. Magar Allah Ta'ala jab hisaab lega to maidan-e-mahshar mein koi jaae-faraar na hogi aur dardnaak azaab se do-chaar hona padega. Is liye abhi waqt hai, in tamaam cheezo'n ko tark karke Kitab-o-Sunnat ke haamil ban jao, deen-e-haneef ke muttab eban jao, usi mein najaat hai.

Hamari ye tehreek hamare sabr se chalke hue paemaane ka ek (1) qatra hai, bohut galiyaan di hain tum ne hame'n, ham ne tumhari betuki musannifaat<sup>79</sup> se bohut takleef mehsoos ki hain, agar tum mazeed shaitani karoge to ham mazeed qalam uthaane aur jo baate'n ishaaro'n kinaayo'n mein halki Sahaba Ikram wazaahat ke saath bayan ki gai hain unhe'n mazeed<sup>80</sup> ke saath likhenge aur jab tumhare akabireen ke naam se unhee'n ki kitaabo'n ke hawaale se bayaan kiya jaaega to tumhe'n bohut hi mehenga padega. (فاعتبروا يا اولى الابصار)

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<sup>77</sup> T: (بے وقعت) Jiski koi izzat na ho, be-izzat [Rekhta]

<sup>78</sup> T: (استيفسار) Dariyaft, pooch-gach, poochna, sawaal karna [Rekhta]

<sup>79</sup> T: (مُصَنَّفَات) Tasnifaat, musannafa ki jamaa kitaabe'n [Rekhta]

<sup>80</sup> T: (شَرْح و بَسْط) Tauzeeh o tafseel [Rekhta]

Irshad-e-Nabawi ﷺ hai:

قال النبي صلى الله عليه وسلم: المسببتان ماقالا فعلى ابادى منهما حتى يعتدى المظلوم.

‘Gaali-galoch karne waale dono ka gunaah aaghaaz karne waale ke sar hai, jab tak ke mazloom ziyaadati par na utar aae’. (Saheeh Muslim; Abu Dawood; Tirmizi; Musnad Ahmad; Saheeh-ul-Jaame: H6573)

Manzar Bhopali sa sher mulaahaza ho:

Karam karoge, karam karenge  
Sitam karoge, sitam karenge  
Jo tum karoge wo ham karenge.  
Quran Ki Tilaawat Par Paabandi:

Barre-sagheer ke musalmano ki bad-qismati ki bhi koi had nahi jiski sabse badi wajah gumraah-kun ulama ka un par musallat ho jaana hai. Agar uski wazaahat karne lagoo’n to ye kitab shaitan ki aant ban jaaegi. Yahaa’n par main sirf ek (1) ahem masle par aap ko tawajjo dilaana chaahta hoo’n. Wo hai masaajid mein tilawat quran ka masla. Aaj tak in ulama aur muftiyo’n ki pabandiyo’n ki wajah se quran ko makhmal ke ghilaafon mein qaid karke gahron mein mehfooz kar diya gaya hai.

Aur saath hi saath masaajid mein padhne ke liye sirf aur sirf pehli saff uski had-bandi hai. Doosri saf mein baitha hua musalman quran ki tilawat nahi kar sakta kyonke pehli saf waalon ki peeth hoti hai. Baqaul in muftiyo’n aur ulama ke, ye be-adabi hai. Ye quran ke ehtraam ke khilaaf hai, sirf adab aur ehtraam ke naam se laakho’n karodon musalmano ko tilawat-e-quran se mehroom kar diya gaya hai. Allah aise ahkamaat jaari karne waalon ko hidaayat de, warna unhe’n is duniya se uthaa le. Aur ab tak isse jo nuqsan hua hai, uska inse sakht hisaab le.

Ye haadsa guzishta mahine mere saath roonuma hua, us din ittifaq se Mufassir-e-Quran Shaikh-ul-Hadees Maulana Akbar Shareef Saahab Nadwi, ustad Madrasa Shah Waliullah is masjid mein maujood the,

maine unse daryaaft kiya to unho'n ne is baat ki tasdeeq kardi ke ehteraaman safo'n mein quran nahi padh sakte. Saath hi doosra sawaal bhi kar diya ke unko quran padhna sikhaao, iska matlab ye hua ke siwaae pehli saf waalo'n ke peeche baethe beesiyo'n safo'n mein kisi ko Quran padhna nahi aata. Maine unhe'n jawaab diya mujhe quran padhna aata hai to main kya karun? Us waqt unka jawaab tha ke majboori mein padh sakte hain aur unki samajh mein aur unke deegar ulama ki samajh mein ye baat nahi aati ke masjid mein daakhil hone waale saare musalman ek (1) hi saf mein khade nahi ho sakte, aur jin ko pehli saf mein jagah nahi mili un sab ki ye majboori hai.

Aur har shakhs quran ki tilaawat kar sakta hai, in aqal ke kore ulama ko koi samjhaae aur mimbar-e-Rasool ﷺ se is baat ki wazaahat kare, taake unke haatho'n mein gumraah hue musulmano ko pataa chale ke masjid mein jahan bhi baethe'n quran padh sakte hain.

Itne muftiyo'n ne mil kar itni mehnat ki aur Mufti Jaseemuddin Qasmi ki kitabo'n ki itni taareef ki hai ke mujhe majboor ho kar qalam uthaan pada. Is dua ke saath ke Allah Ta'ala is naacheez ko itna sabr ataa kare ke mera qalam mere qaabu mein rahe. Allah Ta'ala in muftiyo'n ki zabaan se nikle hue kalimaat ko dohraane se ijtinaab ki taufeq de aur apne jazbaat ko control karte hue sirf aur sirf Quran-o-Hadees ke ahkamaat ko madde nazar rakhte hue kuch guzarishaat in muftiyo'n ki nazar karu'n, is ummeed se ke Allah Paak inhe'n hidnat de aur kam-az-kam unki baqiya zindagi mein unhe'n haq samajhne aur bhole-bhale musulmano ko gumraah karne se bachne ki taufeeq ataa kare. Aameen

Meri in baato'n ki mazeed wazaahat ke liye maine Dr. Shaikh Razaullah Abdul Karim Madani, Khadim-ul-Hadees wal Ifta, Jamea Syed Nazir Hussain Mohaddis Dehelwi ne apni ek (1) kitaab mein jo pesh-lafz likha tha use bhi aap ki ittela ke liye is mein shaamil kar diya hai. Is waqt barre-sagheer hind-o-paak mein karwaan-e-haq-o-sadaaqat aur haamileen-e-Kitab-o-Sunnat ke khilaaf ilzam-taraashi aur kizb bayaani ka jo tufaan barpa hai, ummeed hai ke uthal-puthal ke is maahol mein

ye kitaab mufeed aur rehnuma saabit hogi aur mutalashiyaan-e-haq ke liye mashaal-e-raah ka kaam degi. In sha Allah

Mere is safar ki saari kamiyaabi Allah Ta'ala ki taufeeq ke baad hamare ustad Fazilatush Shaikh Maulana Muhammad Muneer Qamar Saahab (حفظه الله) ke khuloos ka samra<sup>81</sup> hai, jinki tarbiyyat aur hamari har waqt rehnumaai ka natija hai ke main itni himmat kar leta hoo'n ke aise khutoot likhu'n.

Saath hi saath ye bhi zikr kar doo'n ke is kitab ko maujooda shakl mein aap ke saamne pesh karne mein mera bhar-poor ta-aawun karne waalo'n mein sar-e-fehrist jinke naam aate hain wo hain: Fazilatush Shaikh Abdul Azim Umri Madani (حفظه الله), Fazilatush Shaikh Abdul Matin Madani (حفظه الله), Fazilatush Shaikh Ameen-ur-Rahman Madani (حفظه الله), bhai Mushtaq Ahmad Salafi, aur Shaikh Shuaib Muhammadi (حفظه الله) hain, jin ka main teh-dil se shukriya adaa karta hoo'n.

Aur iski composing karne waale Shaikh Nizamuddin Umri aur bhai Engineer Abu Muhammad Shahid Sattar Saahab hain, jinho'n ne Tauheed Publications ki beshtar kitaabe'n compose ki hain aur Tauheed Publications ke rooh-rawaa'n hain, jin ka main teh-dil se shukr-guzaar hoo'n. Allah Ta'ala se dua hai ke is kitab ki tabaa-at-o-ishaa-at mein jin saathiyo'n ka kisi bhi tarah ka taawoon shaamil-e-haal raha ho, un tamaam ahbaab ko duniya-o-aakhirat ki khair-o-barkat se nawaaze. Ise sharf-e-qubooliyat bakhshae, aur qaaraeen-e-ikraam ke liye ise baais-e-istifaada banaae. Aameen

Allah Paak se ye dua karte hue ke is kitab mein jo kuch Quran-o-Hadees ki raushni mein jamaa kiya gaya hai use qubool farma kar padhne waalo'n ke liye hidaayat ka zariya banaae, aur laa-ilmi mein mujhse jo bhi ghalatiyaa'n sarzad hui ho'n unhe'n maaf karde. Saath hi saath meri Allah Paak se ye bhi dua hai ke ummat ko gumraah karne

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<sup>81</sup> T: (شجرة) Nafaa, faaeda, natija, haasil, badla, ewaz [Rekhta]

waale in naam-nihaad muftiyo'n, aalimo'n, aur daaiyo'n ko wo tauba-o-islaah ki taufeeq de aur deen ke saheeh ilm se unki rehnumaai farmaae. Aameen

Aapki duaao'n ka taalib

**Muhammad Rahmatullah Khan** (Advocate)

Bangalore

Oct 17, 2014

## Pesh Lafz

Deeni jamaato'n<sup>82</sup> aur tanzeemo'n ki sargarmiyo'n par jo log nazar rakhte hain wo ye baat acchi tarah jaante hain ke guzishta chand saalo'n se mazhabi munaafarat<sup>83</sup> mein izaafa hua hai, khaas taur par hamare deobandi bhaiyyo'n ka ek (1) group poori tarah jidaal-o-qitaal par aamaada hai, lekin ye jidaal-o-qitaal bhi khaas taur par ahle hadeesiyaan-e-hind ke khilaaf hai.

Masaajid ki taameer mein rode atkaane se lekar mahkma, police, aur intelligence ko ahle hadees ke taalluq se bilkul jhooti khabre'n pohonchana aur unke khilaaf jhoote ilzamaat lagaa kar unko qaid-o-band ki suoobato'n<sup>84</sup> mein phasaana hamare baaz deobandi bhaiyyo'n khusoosatan Tablighi Jamaat ke ahbaab ka mehboob mashghala bana hua hai.

Uttar Pradesh mein kai ahle hadees masaajid par police se taale lagwaane se lekar masaajid par qabze ki karwaiyaa'n bhi unke muqaddas jihaad ka hissa bani hui hain.

Padosi mulk, Pakistan ki masmoom faza<sup>85</sup> mein likhi hui nafrat-angez-o-mughaalat-aamez aur adaawat-khez kitaabo'n ko dar-aamad karke unhe'n yahan bade paemaane par chaapa jaaraha hai. Deoband ke baaz maktabaat ki kul poonji aisi hi kitaabe'n hain.

Hindustan ke jis iraada ko 'Azhar-e-Hind' ke naam se yaad kiya jaata tha, aaj us par ase safed-posho'n ka qabza hai jo tang-dili, tang-nazri aur tang-zarfi mein nihaayat ooncha muqaam rakhte hain. Akaabir ka

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<sup>82</sup> Ye Doctor Razaullah Abdul Kareem Madani (حفظه الله) ki ek (1) kitab ka muqaddama hai jise ham ne yaha'n naqal kiya hai.

<sup>83</sup> T: (مُنَافَرَات) Doori, be-taalluqi, baaham nafrat karna [Rekhta]

<sup>84</sup> T: (صُعُوبَات) Musibat, dushwaari, takleef, diqqat [Rekhta]

<sup>85</sup> T: (فَضًا) Kaifiyat, haalat, ambience [Rekhta]

naam lekar deoband ke maslak ke saath jo sulook un hazraat ka hai wo:

حَتَّى يَلْعَنَ آخِرُ هَذِهِ الْأُمَّةِ أُولَٰهَا.<sup>86</sup>

(يَلْعَنُ الْأَتْبَاعُ الْقَادَةَ الَّذِينَ اتَّبَعُوهُمْ فِي الْبَاطِلِ).<sup>87</sup>

Ke zimn mein hi shumaar kiya jaaega. Ye hazraat apne akaabir ki rawadaari aur ilmi ikhtilaaf-e-nazar ko bardaasht karne ki policy se roo-gardaani karte hue takfeer<sup>88</sup>-o-tafseeq<sup>89</sup> aur tabdee'<sup>90</sup> par kaarband hain.

Hame'n ba-khoobi ye ehsaas hai ke saare deobandi ahbaab aise nahi hain aur na in oochi harkato'n ko pasand karte hain, lekin jin logo'n ke haath mein jamaati khairat-o-barakaat hain, jo idaaro'n aur tanzeemo'n ke maalik-o-mukhtaar, siyaaf-o-safed ke maalik bane hue hain, wo is firqa-waariyat ko hawaa dene ka koi adna sa mauqa bhi zaaya nahi hone dete. Lagta aisa hai ke ye hazraat apni kaarkardgi dikhaane ke liye is qism ki harkato'n ko 'muqaddas jihaad' bana kar pesh karke idaaro'n aur tanzeemo'n ki zamaam-e-iqtidaar<sup>91</sup> par apna qabza pukhta karne ka jawaaz faraaham karte hain.

Guzishta chand mahino'n mein Deoband, Muradabad, Bangalore, Malegaon nez chand deegar muqamaat par is group ki aawaaz par saekdo'n ulama jamaa hue. Khaalis ulama ke un ijtima-aat mein saari tawajjo is baat par markooz rahi ke ahle hadeesan-e-hind ko kis tarah zer kiya jaae. Ahle Hadees ke madaaris-o-masaajid unke awaam,

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<sup>86</sup>-al-Mataalib-ul-Aaliya bi Zawaaed-ul-Masaneed ath Thamaaniya: V4 P460

<sup>87</sup> Aseer ut Tafaaseer lil Jazaairi: V3 P200

<sup>88</sup> T: (كُفِير) Kaafir kehna, kaafir qaraar dena [Rekhta]

<sup>89</sup> T: (تَفْسِيق) Haq o falaah ke raaste se hat jaana, fisq ki taraf mansoob [Rekhta]

<sup>90</sup> T: (تَبْدِيع) Bidat ka ilzaam lagaana, bidati (mazhab mein nai baat nikaalne waala) qaraar dena [Rekhta]

<sup>91</sup> T: (زَمَامِرِ إِقْتِدَار) Hukumat ki baag-daud [Rekhta]

talaba, ulama, aur unse raabta mein rehne waalo'n ke liye laaiha-e-amal<sup>92</sup> taiyyaar kiya gaya, kuch aisi kitaabe'n padosi mulk se dar-aamad ki gae'n jo mahez mughaalto'n aur sawaalo'n par mushtamil hain. Jin mein aisi kitaabo'n ke hawaale se baat ki gai hai, jin ka ya wujood hi is kainaath mein nahi hai, ya un kitaabo'n se ahle hadeeso'n ne saalo'n qabl baraa-at ka izhaar kiya hua hai. Jo un ulama ne aise auqaat mein tehreer ki thee'n, jab wo khud Gumraahi ke shikaar the. Aur baaz aise aqwaal naqal kiye gae hain jo ke dar-asal maakhu<sup>93</sup> hain deegar kitaabo'n se, magar unhe'n unke hawaale se likha gaya hai.

Maqsad un kitaabo'n ka Kitabullah ya Sunnat-e-Rasool Allah ﷺ ki tableegh ya taaleem nahi, balke usse door leja kar firqa-wariyat mein dhakel dena hai. Guzishta dino'n muradabaad mein taqriban 400 ulama ka ek (1) camp Madrasa Shahi mein lagaya gaya, jis mein ghalat daawe karne, mughaalata dene, ifтира-pardaazi<sup>94</sup> karne aur ilzamaat-o-bohtanaat ko farogh de kar awaam-o-talaba ko ahle hadees se door rakhne ke gur sikhaae gae.

Us maidan ke puraane ustaado'n ne jo-jo kartab dikhaae aur gur sikhaae gae, us par in hazraat ne kaafi daad-o-tehseen wasool ki. Is munaasibat se 23 Rasaael hazaaro'n ki taadaad mein chaap kar baante gae aur uska aisa pukhta intizaam kiya gaya ke ye risaale baraabar chapte rahe'n aur ghalat-fehmiyaa'n phaelaate rahe'n.

Unhi risaalo'n mein se ek (1) risaala naaf ke neeche haath baandhne ke taalluq se bhi tha. Risaala mein kyaat ha aur uski haqeeqat kyaat hi? Usko to aap zer-e-nazar risaala mein dekh sake'nge aur ye andaaza bhi laga sakenge ke ye risaale mahez shakhsi-aara<sup>95</sup> ko deen ki buniyaad banaane ke liye likhe gae hain. Na un mein tehqeeq maqsood thi aur

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<sup>92</sup> T: (لَا يَحْتَمِلُ) Kaam karne ka program, dastoor-ul-amal [Rekhta]

<sup>93</sup> T: (مَأْخُذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]

<sup>94</sup> T: (اِفْتِرَا پَر دَازِي) Bohtaan, badniyati par mabni ilzaam, jhoota ilzaam [RSB]

<sup>95</sup> T: (شَخْصِي رَاۛۛ) Zaati raae [Rekhta]



na haqiqiat tak pohonchna hi unka maqsad tha. Un risaalo'n ko dekh kar baaz ahbaab Ahle Hadees ko kaafi tashweesh hui ke ye saare risaale awaam mein nafrat badhaane aur ghalat-fehmiyo'n ko janam dene aur puraani ghalat-fehmiyo'n ko pukhta karne ka sabab banenge, jagah-jagah se phone aae, baaz hazraat ne baaz kitaabche bheje bhi, aakhir ye saare risaale mangwaae gae aur unki naqaab-kushaai ka iraada kar liya gaya. Fil-haal ye risaala aapki khidmat mein pesh hai, deegar rasaael bhi taiyyaar hain, wasaael mohiyaa hote hi unki tabaa-at ka kaam mukammal ho kar baqiya risaale bhi awaam ke haatho'n mein pohonchenge. In sha Allah

Hamara maqsad sirf ye hai ke deen ko friqa-waariyat se bachaya jaae aur muslim awaam ko ghalat-fehmiyo'n se bachaal kar Kitab-o-Sunnat se waabasta kiya jaae. Mughaalate, dhoke, aur ghalat-fehmiyo'n ka par-da-chaak kiya jaae, taake har muslim Kitab-o-Sunnat ko buniyaad bana kar amal kare, usi fiza mein jiye aur usi fiza mein mare.

Ham ne Allah ke Rasool ﷺ aur Sahaba Ikram ﷺ ke manhaj ko aam karne aur us raah mein aane waali rukaawato'n ko hataane ke maqsad se ye jawaabi silsila shuru kiya hai. Imamaan-e-Deen, mujtahideen, mohaddiseen, aur ulama-e-ikraam ki tehqiqaat se istifaada karna, unki koshisho'n ko saraahna, unki mehnato'n ke eteraaf ke saath unke liye nek jazbaat dil mein rakhna aur unke liye dua karna, ye dar-haqeeqat wohi manhaj hai jo salaf-o-saaliheen se hame'n wirsa mein mila hai.

Iske bar-aks shakhsi aara mein se shakhs-e-waahid ki raae ke liye taassub, tasallub<sup>96</sup>, ta-annut<sup>97</sup> aur tashaddud, firqa-parasti aur dhade-bandi ko janam dena hai aur yehi intishaar-o-iftiraaq ki raah hai. Daleel ki buniyaad par kisi imam, ya mohaddis ki baat ko tasleem na karna baaz logo'n ke yahaa'n jurm ho sakta hai, magar khud unke imamaan-e-deen, mujtahideen, aur mohaddiseen ne usko jurm tasleem nahi

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<sup>96</sup> T: (تَصَلُّبٌ) Sakhti, shiddat [Rekhta]

<sup>97</sup> T: (تَعَنُّتٌ) Ghalati nikaalna, aeb nikaalna, kisi ki be-izzati chaahna [Rekhta]

kiya, balke hamesha ulama-e-haq daleel ki buniyaad par mutaqaddim aur maujood ulama ke aaraa-o-ifkaar aur unke diye gae fatwo'n se itkhtilaaf karte rahe hain, aur har fiqa ki kitab is baat par shaahid-e-adl hai.

Deen ki asali raah Ittiba-e-Rasool ﷺ ki raah hai. Ummat ke kisi bhi fard ki baat agar Rasool ﷺ ke khilaaf hai to wo radd kardi jaaegi aur Rasool ﷺ ki har wo baat jo ham se maanne aur amal karne ka mutaalba karti hai maani jaaegi, agarche ke saari duniya uski mukhaalifat kare.

Isi jazba ke saath ye risaala likha gaya hai, agar ham apne maqsad mein kamiyaab hue to ye Allah ka fazl-o-karam-o-ehsaan hai aur agar kahee'n laghzish hui to ye hamari kotaahi hai, ham apne un bhaiyyo'n ke shukr-guzaar ho'nge jo khair-khwaahi ke jazba se hamari ghalati ki nishandahi karenge.

و صلى الله على نبينا محمد وعلى آله وصحبه واهل بيته اجمعين ومن تبعهم بإحسان الى يوم الدين.

**Dr. Razaullah Abdul Karim Madani**

Khadim Jamia Syed Nazir Hussain Mohaddis Dehelwi  
Phaatak Habsh Khan, Delhi

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۖ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.<sup>98</sup>

‘Tum Allah Ta’ala ke nabi ke bulaane ko aisa bulaawa na karlo jaisa ke aapas mein ek-dosre se hota hai tum mein se unhe’n Allah khoob jaanta hai jo nazar bachaa kar chupke se sarak jaate hain. Suno, jo log hukm-e-rasool ki mukhaalifat karte hain unhe’n darte rehna chaahiye ke kaheen un par koi zabardast aafat na aapade, ya unhe’n dardnaak azaab na pohonche’. (Surah-an-Noor: 63)

وَأَثُوا الِيتَمَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَ بِالطَّيِّبِ ۚ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۖ إِنَّهُ كَانَ حُوبًا كَبِيرًا.

“Aur yateemo’n ka maal unko de do aur halaal cheez ke badle naapaak aur haraam cheez na lo aur apne maalo’n ke saath unke maal milaa kar khaa na jaao, beshak ye bohot bada gunaa hai”. (Surah-an-Nisa: 2)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ ۖ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا.

Jis roz kaafir aur Rasool ke naafarmaan aarzu karenge ke kaash! Unhe’n zameen ke saath hamwaar kar diya jaata aur Allah Ta’ala se koi baat na chupa sakenge. (Suran-an-Nisa: 42)

<sup>98</sup>-al-Mataalib-ul-Aaliya bi Zawaaed-ul-Masaneed ath Thamaaniya: V4 P460

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَلَةَ وَيُرِيدُونَ أَن يُضِلُّوا السَّبِيلَ.

Kya tum ne nahi dekha, jinhe'n kitaab ka kuch hissa diya gaya hai, wo gumraahi khareedte hain aur chaahte hain ke tum bhi raah se bhatak jao. (Suran-an-Nisa: 44)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Aye imaan waalo! Farmabardaari karo Allah Ta'ala ki aur farmabardaari karo Rasool ki aur tum mein se ikhtiyaar waalo'n ki. Phir agar kisi cheez par ikhtilaaf karo to use lautao, Allah Ta'ala ki taraf aur Rasool ki taraf, agar tumhe'n Allah Ta'ala par aur qiyaamat ke din par imaan hai, ye bohot behtar hai aur baa-etebaar-e-anjaam ke bohot accha hai. (Suran-an-Nisa: 59)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

So qasam hai tere parwardigaar ki! Ye momin nahi ho sakte jab tak ke tamaam aapas ke ikhtilaaf mein aap ko hakim na maan le'n, phir jo faisle aap un mein kar de'n unse apne dil mein kisi tarah ki tangi aur naa-khushi na paae'n aur farmabardaari ke saath qubool kar le'n. (Suran-an-Nisa: 65)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا.

Aye logo! Tumhare paas tumhare Rabb ki taraf se haq le kar Rasool aagaya hai, pas tum imaan laao taake tumhare liye behtari ho aur agar tum kaafir ho gae to Allah hi ki hai har wo cheez jo aasmaano aur zameen mein hai aur Allah daana aur hikmat waala hai. (Suraan-an-Nisa: 65)

### **Mohitaram Mufti Muhammad Jaseemuddin Saahab**

Assalamualaikum wa Rahmatullah,

Ummeed hai ke aap ba-khair honge, main kuch arsa pehle aap se mulaqaat karke aap ko kuch kitaabe'n de kar aaya tha. Shayad aap ne unko dekha aur padha hoga, aap se milne ke baad mein aap ki do (2) kitaabo'n ko acchi tarah padha, bohot khushi hui aur maalumaat mein izaafa bhi hua. (جزاك الله خيرا)

Aap ne taaleem se faraaghat haasil karne ke baad 7 kitaabe'n likhi hain:

- ① Islaam Mein Taaleem Ki Ehmiyat.
- ② Ghair Muqallido'n Ka Mazhab, astaghfirullah.
- ③ Ghair Muqaalidiyat Ka Sheesh Mahel.
- ④ Muhammad Aur Muhammadi (Ghair Muqallidiyat Ka Barhana Photo).
- ⑤ Ghair Muqallido'n Ka Aamaal Naama.
- ⑥ Islaah-e-Muaashara.
- ⑦ Ghair Muqallido'n Ke Aamaal-e-Saaliha?

Ye bohot bada kaarnaama hai, aap ne saari zindgi isi par sarf kardi. Ummat-e-Muhammadiya par aap ka bohot bada ehsaan hai. 7 mein se 5 kitaabe'n aap ke hade hue 'Ghair Muqallideen' lafz par likh chodi hain. Jis lafz ka na sar hai na paer. Aap ki in kitaabo'n ke har naayaab par Hindustan ki choti ke muftiyo'n ne taareefo'n ke pul baandhe hain aur aap ko saraaha hai.

Aap ko chane ke jhaad par bitha kar aainda aap ki bachi hui zindagi mein mazeed likhne ki dua aur daawat di hai. Hamari duaae'n bhi aapke saath hain, Allah himmat-o-quwwat ataa kare, marte dam tak isi unwaan par likhte hue mare'n. Allah uska 100 guna ajar is duniya mein bhi de aur yaum-e-aakhirat tak jaari-o-saari rakhe. Aameen.

Deoband se faarigh aap akele nahi ho, balke an-ginat taadaad mein log hain, saenkdo'n nahi hazaaro'n ki taadaad mein aisi kitaabe'n likhi jaa chuki hain. Aap ne khud 20 se ziyaada kitaabo'n ke naam likh kar unka mutaala karne ki targheeb dilaai hai. Shukriya.

Hind-o-paak ka koi bhi madrasa kyouun na ho, jo Hanafi ulama-e-ikraam ki nigraani mein chal raha hai, wahan par aap ke jaisa zehen rakhne waale muftiyo'n ko taiyaar kiya jaa raha hai, ye un jaamiaat aur deeni darsgaaho'n ke nisaab-e-taaleem ka hissa ban chuka hai. Jisse hame'n bohot madad mil rahi hai, kyouunke ahle hadees hazraat is maidaan mein bohot peeche reh gae, is liye Allah Paak aap logo'n se kaam le raha hai.

Aap log mehnat karke haq ko baatil saabit karne ki koshish kar rahe hain, jo Allah ko naa-manzoor hai. Jo log aap ki kitaabe'n padhte hain un par tehqeeq karna shuru kar dete hain aur haq ki pehchaan ho jaati hai to wo ahle hadees ban jaate hain, ye Allah ka bohot bada ehsaan hai:

Kis ke mahram jo bane aur bhi ubhre joban  
Kabhi kasne se bhi dabte hain ubharne waale

Aap sab mi kar laakh koshish karlo, haq-haq hi rahega aur baatil ka mu'n kaala ho kar rahega. Uska anjaam aap ki aankho'n ke saamne hai. Ahle hadeeso'n ki badhti hui taadaad aur masaajid aap ke seeno'n par sawaar hain jo masaajid aapka sukoon-o-chain haraam karde rahi hain. Gulbarga ek shaher mein sirf 2 masjid-e'n thee'n aur aaj 17 masjid-e'n

hain<sup>99</sup>. Aur us shaher ke atraaf 62 masaajid hain aur Hindustan ke har shaher ka yehi haal hai aur main Allah se ummeed karte hue aapko bata dena chahta hoo'n ke ye sadee ahle hadeeso'n ki sadee hai. Aap apne sar neeche aur paer oopar karke aisi hazaaro'n kitaabe'n likh do anjaam wohi hoga jo Allah Paak ne chaaha hai. In sha Allah.

Islam ki fitrat mein qudrat ne lachak di hai  
Utna hi ye ubhrega jitna ke dabaaoge

Jamaat-e-Ahle Hadees ka maslak wohi hai jo sahaaba-o-taabaeen aur salaf-o-saaliheen ka maslak tha, ke har deeni kaam mein khwah wo usooli ho ya furooi, eteqaadi ho ya amali. Quran-e-Kareem-o-Ahadees-e-Sahih ki itteba zaroori hai, jo aqeeda ya tariqa Quran-o-Hadees se saabit ho use ikhtiyaar kiya jaae aur jo Quran-o-Hadees se saabit na ho use deen ka juz na qaraar diya jaae.

Jamaat-e-Ahle Hadees aimma arba (rhh) ki aur unke alawa tamaam imaamaan-e-deen-o-mujtahideen, o mohaddiseen, o buzurgan-e-deen ki aur unke tamaam deeni kaarnaamo'n ki be-had qadr karti hai aur intihaai tashakkur-o-imtinaan<sup>100</sup> ke jazbaat ke saath unke uloom-o-ma-aarif<sup>101</sup> se istifaada ko zaroori samajhti hai, nez Ambiya Ikraam ﷺ ki tauheen ko kufr aur buzurgan-e-deen ki tauheen ko fisq-o-fujoor qaraar deti hai.

Jabke doosri taraf hanafiyyo'n mein, jin ke yahaan usooli kitaabo'n mein Azmat-e-Sahaba ﷺ par jo shab-khoon maara<sup>102</sup> gaya hai, uska

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<sup>99</sup> T: Alhamdulillah aaj November 2023 tak sirf Gulbarga mein 31 masaajid mein panj-waqt namaazen hoti hain. Sirf 2017 se 2023 ke beech 14 masaajid ka izaafa hua hai. In mein wo masaajid nahi jin ki registry ho chuki hai aur construction shuru nahi hua. [RSB]

<sup>100</sup> T: (إِمْتِنَان) Ehsaan, ehsaan mand karna, ehsaan kiya jaana [Rekhta]

<sup>101</sup> T: (مَعَارِف) Uloom, ilm o fazal [Rekhta]

<sup>102</sup> T: (شَبَّ حُومَ مَارَاتَا) Raat ko hamla karna, be-khabri mein dushman par hamla karna, chaapa maarna [Rekhta]

izaala<sup>103</sup> kisi tarah bhi mumkin nahi. Masalan Sahaba رضي الله عنه mein ghair aadil bhi hain, ghair-faqeeh (Hazrat Abu Huraira رضي الله عنه) bhi hain. Majhool bhi hain, khilaaf-e-usool-e-shara' riwayat-kaar bhi hain. Mansha-e-Rasool ﷺ ke samajhne mein kotaah-aql<sup>104</sup> bhi hain, aise bhi hain jin ki riwayat-karda hadeeso'n par qiyaas muqaddam<sup>105</sup> hai, waghaira. Aur is tarah ki bakwaas-o-gustaakhi aur tehqeer-o-tangees ko wo jaaez bhi maante hain, kis qadar be-ghaerat aur be-sharm hain ke jis buniyaad par wo doosro'n ko Ahle Sunnat wal Jamaat se khaarj qaraar dene par musir hain usse kehee'n ziyaada ghilaazat aur gandagi ka dher apne daaman mein chupaae hue hain.

Jabke haqeeqat ye hai ke Sahaba Ikram رضي الله عنه ki jamaat hi asal Ahle Sunnat hai, wo na Hanafi the na andhe muqallid, wo to sirf muttabe Rasool ﷺ the, jin ka maslak Quran-o-Hadees tha, na ke banaawati taqleedi fiqa. Abdullah bin Masood رضي الله عنه ne farmaya ke Allah Ta'ala ne logo'n ki taraf dekha, pas Rasool ﷺ ko ikhtiyaar kar liya aur paeghambari ke liye Aap ﷺ ki besat farmaai aur har taraf nazar daali to Allah Ta'ala ne Aap ﷺ ki sohbar ke liye Sahaba Ikram رضي الله عنه ka intikhaab farmaya aur unko hi apne deen ka madadgaar aur apne Nabi-e-Kareem ﷺ ka wazeer banaya, pas jis cheez ko ye momin (Sahaba رضي الله عنه) accha samjhe'n wo acchi hai aur jisko bura samjhe'n wo Allah ke nazdeek buri hai. (Az Abu Naeem fil Huliya: V1 P375; Haafiz Abdul Bar ne Isteyaab: V1 P6 mein; Abdullah bin Masood رضي الله عنه ki isi riwayat ke maane naqal kiya hain Hayaat-us-Sahaaba: V1 P42)

Jamaat Ahle Hadees ko Ahle Sunnat wal Jamaat se khaarj qaraar dene ke liye kuch log haath-paer maarte hain, kabhi ishtihaaro'n mein be-buniyaad baate'n jamaat ki taraf mansoob karke, kabhi bade-bade saahibaan-e-jubba-o-dastaar ka apne bhari-bharkam wujood ke saath muttahida mahaaz bana kar fatwe par dastakhat karke, kabhi kitaabo'n

<sup>103</sup> T: (إزأله) Khaatima, zaael karne ka amala, mitaana [Rekhta]

<sup>104</sup> T: Aqal ka thoda hona, kam hona [RSB]

<sup>105</sup> T: (مُقَدَّم) Pehle [RSB]



mein zeher ghol kar awaam ke saamne pesh kar,e bil-aakhir wo akaabir ye sab kuch karte-karte thak-haar kar apni qabr mein jaa soe, magar jamaat-e-ahle hadees ka ye qaafila badi tezi ke saath apni manzile'n tae karta raha aur aaj ye aalam hai ke guzre hud akabireen aslaaf ke khilaaf ki neende'n haraam huee'n. Wo apne khemo'n mein kaafi pareshan hain, kyouнке ye zamana ilm-o-tehqueeq ka hai aur unki nai nasl jamaat ahle hadees ki haqqaniyat ki jaanib khud-ba-khud khinchi chali aarahi hai, jiska iqraar gaahe-gaahe wo khud bhi karne par majboor hain.

Is izhaar ka main chashmdeed gawaah hoo'n. Kormangala, Bangalore mein ek (1) badi tanzeem hai jiske saare member retired IAS, IPS, Engineer, aur Doctors hain, har itwar ko unki meeting hoti hai, ittifaaq se mujhe ek (1) martaba shirkat ka mauqa mila. Unho'n ne us din dehli se ek (1) jaane maane journalist scholar ko mad-oo<sup>106</sup> kiya tha, jiska nam Sultan Shaheen hai.

Ye 'New Age Islam' ka editor hai, usse unka pehla sawaal yehi tha ke hamare bacche naafarmaan hote jaa rahe hain aur keh rahe hain ke ahle hadees jo hain wo sacche hain, unki taalimaat aen Quran-o-Hadees ke mutaabiq hain waghaira aur hamare bacche unke peeche lage hue hain, ham jaanna chaahte hain ke ye ahle hadees kaun hain? Taajjub hai ke itne bade taaleem-yaafta hazraat ko itna bhi ilm nahi hai. Journalist scholar ne haste hue jawab diya ke aapko pataa hoga ke ek (1) firqa wo hai jo Quran ko manta hai aur hadees ko nahi manta, use ahle quran kaha jaata hai aur ek (1) firqa wo bhi maujood hai jo hadees ko manta hai, Quran ko nahi maanta, use ahle hadees kehte hain.

Aap khud ghaur kare'n unki bewaqoofi ki koi had hai aur uski mazed wazaahat karne ke liye unho'n ne kaha ke Dr. Zakir Naik bhi ahle hadees hai, use petro-dollors milte hain, isl iye wo unki tableegh karta phir raha hai. Jab ye haal is ummat ke sabse ziyaada padhe likhe logo'n

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<sup>106</sup> T: (مدعو) Bulaaya gaya, daawat diya gaya [Rekhta]

ka hai to an-padh aur jaahil logo'n ka kya haal hoga. Aap khud soch sakte hain. Jab ye laachaar ho jaate hain to Mufti Jaseemuddin jaise ulama uska beeda apne sar lekar ahle hadeeso'n par bohtano'n ka ambaar lagaane aur apni sheeree'n zamaan ka istemaal is tarah se karna shur kar dete hain.

### Taqleed Ka Junoon:

Muqallid apna khud ka beda gharq karne ke baad use saheeh saabit karne ke liye edi-choti ka zor lagaate hue muwahhid-o-muttabe par itne ilzaam taraash raha hai, itna jhoot ka palinda baandh raha hai, iske bawujood naakaami uske sar chadh kar bol rahi hai ke ye teri saari koshishe'n bekaar hain, lekin wo apne aaqa ki kahaawat ke bal-boote abhi bhi usi baat par atal hai.

Lekin unke apne aaqa ne keh diya hai ke kisi ghalat baat par itni martaba jhoot bolo ke log use sach samajhne lage'n. Lekin anjaam wohi hua. 'Dhobi ka gadha na ghar ka na ghaat ka', kyonke ye taqleed jo dushman-e-haqiqat hai, ye taqleed jisne Quran-o-Hadees se amal hataa diya hai, ye taqleed jisne ghair-e-nabi ko mansab-e-nabuwwat par bitha diya hai, ye taqleed jisne musalmano ko firqa-bandi mein phansa liya hai, ye taqleed jo apne imam se ek (1) inch idhar-udhar hanta nahi deti, ahle hadees iske munkir hain, ahle hadees ke qalam iski tardeed mein uthte hain aur uthte rahenge. In sha Allah.

Al-gharz apni khudadaad qaabiliyat-e-tehqeeq ka khoon karna apne zameer ka gala ghontna, apni aqal ko ro baethna, apne dil-o-dimaagh ko bekaar kar dena aur andho'n ki tarah kisi ki ungli thaam lena ya jaanwaro'n ki tarah haankne waale ke ishaare par qadam rakhna taqleed hai.

Mufti Saahab! Imaan se batlaao ke aaj agar Imam Abu Hanifa رحمہ اللہ zinda hote, Hazrat Maaz رحمہ اللہ zinda hote, HAZrat Abu Bakar aur Umar رحمہ اللہ zinda hote aur khud Hazrat Muhammad صلی اللہ علیہ وسلم bhi ba-hayaat hote to aap kis ki maanenge? Bas is jawaab par faisla hai. Kaun musalman hai jo kahe ke

main is soorat mein bhi falaa'n ki maanunga, Altaf Hussain Haali ne kya khoob kaha hai:

Kitab-o-Sunnat Ka Hai Naam Baaqi  
Allah Aur Nabi ﷺ Se Nahi Kaam Baaqi

Mufti Saahab! Aap logo'n ka kehna ke Abu Bakar, Umar aur Maaz ﷺ ki taqleed bhi ba-hukm-e-Rasool ﷺ thi. Phir kya wajah hai ke koi jamaat bhi unki taraf mansoob na hui, na koi firqa-bandi hui, na koi Abu Bakari kehelwaaya, na Umari, na Maazi. To aap sab mil kar nisbato'n ki chaar-diwaari ko uthaa dejiye.

Agar aap itna kar de'n to ham musalmano par ehsaan hoga. Is nisbat ne musalmano mein nafrat paeda kardi hai, is nisbat ne Nabi ﷺ ka naam ummatiyo'n ki zabaan se cheen liya hai, isi nisbat ne alag-alag masaaajib banwaaee'n. Isi nisbat ne 4 mazaahib qaaem kiye. Hadeese'n ghadwaaee'n, alag fiqa murattab karwaai, musalmano ke dil se mohabbat-e-hadees-o-quran hazaf kardi, nisbat-e-muhammadi ko dilo'n se mahoo<sup>107</sup> karwa diya.

Mufti Saahab! Uthiya aap logo'n ko Allah ka waasta! Himmat baandhiye aur jaise ke baqaul aap ke zamana-e-sahaaba ﷺ mein bhi taqleed thi, taaham koi kisi ki taraf mansoob na tha, aaj aap bhi apni jamaat mein se nisbat ko rafaa<sup>108</sup> keejiye. Mufti Saahab! Yaqeen maaniye ke is ta-aawoon<sup>109</sup> ke door hote hi musalman apne imaan-o-islam ko haqeeqi tandrusti ki haalat mein paane lagenge phi rto kuch second bhi taqleed apna wujood baaqi nahi rakh sakegi.

Is unwaan ki mazeed wazaahat ke liye maine Fazilatush Shaikh Doctor Wasiullah Mohammad Abbas (حفظه الله) Mudarris-o-Mufti Masjid-ul-Haraam, Professor Ummul Quran University, Makka Mukarrama, Saudi Arab ki mustaqbil qareeb mein likhi gai kitab 'Taqleed Ka Hukm: Kitab-

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<sup>107</sup> T: (مَحُو) Gumm, khoya hua, ghaayab [Rekhta]


<sup>108</sup> T: Door karna, zaael karna [RSB]

<sup>109</sup> T: (تَعَاوُن) Ek-doesre ki madad karna [Rekhta]

o-Sunnat Ki Raushni Mein' aap ki nazar kardi hai, waqt nikaal kar acchi tarah padhe'n, in sha allah aapko usse zaroor faaeda hoga.

### **Taqleed Andhapan Hai:**

Chaaro'n Imaamo'n ke aqwaal se ye baat roz-e-raushan ki tarah waazeh ho gai hai ke wo sab Imam (rhh) aur Sahaba  ahle hadees the, yaane unka maslak ye tha ke Nabi  ke qaul ke muqaable mein ek (1) ummati ka qaul hujjat nahi. Isi liye Imam Abu Hanifa  ne farmaya: 'Nabi  ke qaul ko lelo, mere qaul ko chod do'. Yehi baat Imam Maalik  ne bayan farmai, Imam Shafai  ne Imam Ahmad  ko kaha ke aap ke nazdeek koi hadees aabit ho jaae to hame'n batla deejaye, taake ham usi par amal kare'n aur doosre aqwaal ko na dekhe'n.

In imaamo'n mein se koi bhi apne ustad ki taqleed nahi karta tha, balke ye tamaam buzurg taqleed-e-shakhsi ke sakht khilaaf the, kyouнке ye kufriya fe'l hai. Muftiyaan-e-Ikraam! Aakhirat mein najaat chaahte hain to sirf Allah aur uske Rasool  ki paerawi ko apna mission bana lo aur Quran-o-Hadees ko apna maslak banaa lo.

Haq-joi mein daraak hain haq-goi mein bebaak

Haq hi ke talabgaar hain haq hi ke tarafdaar

### **Andhi Taqleed Ka Phanda Aur Uske Zehreele Nataaej:**

An-padh aur jaahil awaam ki kaseer taadaad mahez apne aaba-o-ajdaad ki taqleed mein ghair-masnoon afaal aur bidaat mein phasi hui hai aur ye sochne ki zahmat hi gawaara nahi karti ke un aamaal ka deen se kya taalluq hai? Aise logo'n ki har zamaane mein yehi daleel rahi hai:

بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ .

Ham ne apne aaba-o-ajdaad ko aisa karte paaya (lehaza ham bhi waesa hi kar rahe hain). (Surah ash Shuara: 74)

Baaz log shakhsiyat parasti, yaane imaamo'n ki taqleed aur baaz log ulama-e-soo<sup>110</sup> ki taqleed mein bidaat ki zanjeero'n mein jakade hue hain aur baaz hukmraano'n ki taqleed aur kuch log rasm-o-riwaaj ki taqleed mein bidaat ikhtiyaar kiye hue hain.

Tablighi Jamaat waale jo umooman saraapa jahaalat hain, aur taqleed-e-jaamid-o-ibaadat-e-akabireen ke liye ladte hain. Apne bado'n ki taazeem-o-khuzoo<sup>111</sup> ke liye jaan dete hain. Bidaat ko musalmano mein phaelaate aur riwaaj dete hain. Musalmano par aisi cheeze'n waajib karte hain jin ko Allah Ta'ala ne zaroori-o-waajib qaraar nahi diya, deen-e-islam mein aisi cheezo'n ko mashroo<sup>112</sup> qaraar dete hain jin ko Allah-o-Rasool ﷺ ne mashroo qaraar nahi diya.

Nabi-e-Kareem ﷺ ka irshad hai: 'Jis shakhs ne bidati aadmi ki taazeem aur izzat-o-takreem ki, goya usne islam ko dhaan mein madad ki'.

Aap ne apni "Sheesh Mahel" P21-32 par taqleed ke unwaan par ghuloo se labrez alfaaz mein iska khaaka<sup>113</sup> kheencha hai. Jis ka mukhtasar jawaab bhi padh lejiye. Mazeed maalumaat ke liye Dr. Mohammad Wasiullah Abbas (حفظه الله) ki kitab jo aap ko di hai, 'Taqleed Ka Hukm' uska mutaala kejiye lekin taassub ka chashma utaar kar. Agar aap ki qismat mein hidaayat naseeb hai to ye kitab aap ke liye zaroor kaar-aamad saabit hogi. In sha Allah

Ummat-e-Muslima mein ikhtilaaf-o-intishaar ka aaghaaz us waqt hua hai jab ittiba-o-itaat ko chod kar uski jagah taqleed-e-shakhsi ko ikhtiyaar kiya gaya aur Allah Ta'ala ke bheje hue Imam-e-Aazam Hazrat Muhammad ﷺ ko peeche chod kar apne banaae hue imaamo'n ke naamo'n par mukhtalif mazaahib ki buniyaad rakhi gai. Jabke ye taqleed-e-shakhsi fasaaed ki jad hai aur uske asaraat-o-nataaej ummat

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<sup>110</sup> T: (عُلَمَائِهِ سُوء) Wo aalim hazrat jo duniya ke liye deen ko istemaal karte hain, duniyadaar ulama (ulama e haq ki zid) [Rekhta]

<sup>111</sup> T: (خُضُوع) Gidgidaana, aajizi [Rekhta]

<sup>112</sup> T: (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [Rekhta]

<sup>113</sup> T: (خَاكِهِ) Kisi haqeeqat ki mukhtasar kaifiyat ka naqsha, manzar, ta-aaruf [Rekhta]

ke liye tabaah-kun saabit hue hain. Taqleed ne ummat-e-muslima ko siwaae iftiraaq aur intishaar ke kuch nahi diya. Taqleed-e-shakhsi ki aamad se qabl musalmano ki junge'n kuffaar se hua karti thee'n aur musalman aapas mein muttahid the. Satyanaas ho us taqleed ka jisne musalmano ko aapas mein ladaana shuru kiya. Shaaer-e-Islam Allama Iqbal ne kya khoob kaha hai:

Taqleed Ki Rawish Se Behtar hai Khud-kushi

Rasta Bhi Dhoodh, Khizar Ka Sauda Bhi Chod-de

Ye taqleed aisi aafat hai ke jo shakhs ek (1) dafa iske chungal mein phans jaata hai to phir wo sunnat-e-Rasool ﷺ par amal ke qaabil nahi rehta, balke wo apne taqleedi mazhab ka hi paerukaar ban ke reh jaata hai. Muqallido'n ke liye Quran-o-Hadees se saabit-shuda aamaal par amal karna ya unhe'n qubool karna bhi bohut mushkil dikhaai deta hai. Muqallid zaeef se zaeef riwayaat ka sahaara le kar aala darje ki saheeh ahadees ka inkaar karne par kamar-basta ho jaata hai.

Muqallid ummatiyo'n ke peeche jaata hai, jabke ittiba karne waala Rasool ﷺ ke raaste ka mutalaashi<sup>114</sup> hota hai. Lehaza jo farq beena aur naa-beena mein hai, wohi farq muttabe aur muqallid mein hai. Aur jaise mushrik muwahhisa nahi ho sakta, bidati ahle sunnat nahi ho sakta, waise hi muqallid muttabe Rasool ﷺ nahi ho sakta. Muqallid hamesha lakeer ka faqeer hota hai, is liye daleel ke baghair hi aimma to darkinaar, har aere-ghaere ki baat par amal karna shuru kar leta hai. Ummat mein se kisi fard-o-bashar ko taqleed karne ka hukm na to Allah Ta'ala ne diya hai aur na hi uska hukm Allah Ta'ala ke bheje hue Rasool ﷺ ne diya hai.

Aur na hi Imam Abu Hanifa رحمه الله ne kahee'n ye kaha hai ke meri taqleed karna aur mere naam par ek (1) mazhab ki buniyaad rakh lena. Na Imam Abu Hanifa رحمه الله ne kabhi apne ustad Hammad ke taqleedi mazhab ki buniyaad rakhi, balke wo ek (1) muttabe rasool the. Isi tarah Ahle

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<sup>114</sup> T: (مُتَلَّاشِي) Talash karne waala, dhoondhne waala [Rekhta]

Hadees bhi muttabe rasool hain, na ke andhe muqallid. Ahle Hadees dar-haqeeqat muttabe rasool ﷺ hain aur ittiba-e-rasool ﷺ ka hukm khud Allah Ta'ala ne Quran-e-Kareem mein diya hai. Is liye hamare Imam Hazrat Muhammad-ur-Rasool Allah ﷺ hain, jinhe'n Allah Ta'ala ne mansab-e-imaamat par faaez farmaya hai. Unke alaawa ham kisi ummati ke muqallid nahi hain. Ba-qaul shaaer-e-mashriq<sup>115</sup>

Karo Dil Se Itaa-at Nabi Ki  
Far Nahi Taqleed Tum Par Kisi Ki

Ummati ghair-muqallid hi kyouin na ho, uski gahalti ko ham sar-e-aam bayaan karne ko taiyyaar hain. Nabi ﷺ, ya Ijmaa-e-Sahaba ﷺ ki taraf rujo karna taqleed mein daakhil nahi hai. Ittiba-o-itaat se umamt mein ittihad barqaraar rehta hai, jabke taqleed uske bar-aks ummat ko firqo'n mein baant deti hai, jo hamari aankho'n ke saamne maujood hai. Muqallido'n ne taqleed-e-shakhsi karne mein jut kar ek (1) deen ko chaar (4) deen bana diya hai.

In muqallido'n ne isi par bas na kiya, balke Hanafi muqallido'n ko dekh le'n, deobandiyo'n aur barailwiyo'n mein bate aur ek-doesre ko kaafir samajhte hain, aur phir usse aage koi qadri ban gaya aur koi Chishti, koi naqshbandi aur koi soharwardi. Isse zaahir hota hai ke taqleed bheed-chaal ka naam hai aur taqleed firqa-bandi ki maa hai, jo firqo'n ko janam deti hai. Taqleed-e-shakhsi Gumraahi ki jad hai, jisse ummat mein intishaar-o-bigaad paeda hua hai. Aur usne ummat ki ijtimaiyat ko tukde-tukde karke rakh diya hai. Ye is liye hota hai ke muqallid Nabi ﷺ ke daaman ko dheela chod kar apne imam ko mazbooti se pakad leta hai.

Bohot saare mohaddiseen-e-ikraam aur ahle ilm ko muqallideen hazraat apne rang mein rangne ki koshish karte rehte hain, halaanke taqleed ke khilaaf bohot saaro'n ki tasnifaat maujood hain, jaise Imam Siyuti, Imam Ibne Qaiyyim, Shaikh-ul-Islam Ibne Taimiya (rhh)

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<sup>115</sup> T: Allama Iqbal [RSB]

waghaira, jinho'n ne ittiba-o-itaat ko farz aur talqeed ko haraam qaraar diya hai.

### Taqleedi Karishme:

Deen mein isse badh kar kya fasaad barpa ho sakta hai ke Rasool Allah ﷺ ki ahadees ko tark karke kisi ummati ke qaul-o-fe'l ko deen samajh liya jaae aur musulmano mein mukhaalifat ka beej bo diya jaae, mukhalifeen par sab-o-shitam<sup>116</sup> ka darwaza khol diya jaae. Mauzoo ahadees ke ambaar lagaa diye jaae'n. Agar ho sake to aayaat-o-ahadees mein tehreef jaise ghinaaone fe'l ko bhi kaam mein laaya jaae, is qism ki an-ginat mafaasid hain. Jo log taqleed ki haqeeqat se waqif nahi, na hi unhe'n taqleed ka istilaahi mafhoom maaloom hai aur bohut se logo'n ko taqleed aur ittiba mein farq bhi maaloom nahi hai, jiski wajah se ghalat-fehmiyaa'n janam leti hain. Un cheezo'n ko taqwiyaat pohonchaane ke liye aap jaiso'n ka sheeree'n kalaam bohut kaar-aamad hota hai, jaisa ke Mufti Jaseemuddin Saahab jaise muftiyo'n ka khaassa raha hai.

Daawat-e-Ahle Hadees ki kamiyaabi se bokhla kar taqleedi zehniyat ke haamil ulama, qaafila-e-haq ko rokne ke liye sar-jod kar baeth gae, har teeno mulko'n ka yehi haal hai. Hind-o-Pak aur Bangladesh mein ehtijaaj, jalaa, gheraao, aur qaatilaana hamle jaise tamaam ghatiya harbe istemal kiye jab koi bhi harba kaargar saabit na hua to saada-looh awaam mein apni ilmiyat ka bharam qaaem rakhne ke liye Ahle Hadees par is tarah ki kitaabe'n likh kar keechad uchaalna shuru kar diya. Unhe'n ghair-muqallid ke naam se jo unke kisi 'paagal buzurg' ne ghad rakha hai, use tote ki tarah rat lagaae gali-gali shaher-shaher ghoom rahe hain, jiski maine wazaahat kardi hai. Taqleed ki madh<sup>117</sup> mein qaside padhne aur uski farziyyat saabit karne ke liye edi-choti ka zor lagaa rahe hain, iske saath-saath tark-e-taqleed ke nuqsanaat

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<sup>116</sup> T: (سَبَّ وِ شَتْم) Zulm o sitam, laan-taan [Rekhta]

<sup>117</sup> T: (مَدْح) Taareef, tauseef [Rekhta]



shumaar karke logo'n ko taqleed ki ehmiyat aur fazeelat samjhaane par har mumkin koshish ki jaa rahi hai.

In muqallideen hazraat ka daawa hai ke aimma arba mein kisi ek (1) ki taqleed karna zaroori hai, unki aara se ikhtilaaf naa-qaabil-e-maafi jurm aur sawaad-e-aazam se inhiraaf shumaar hoga. Ye log apne-apne aimma-e-fiqa ki aara ko amal asal thehraate hain. Aur QoS ko saanwi haisiyat dete hain. Agar kisi muaamala mein apne imam ka masla Dalaael ke lehaaz se kamzor paa'e'n to bhi apne imam ke qaul ko chodne ke bajaae QoS ko chod dete hain. Is andhi taqleed ne hame'n firqabandi ka shikar kiya, ahle taqleed ne QoS ki daawat dene waalo'n par masaaeb-o-ibtala ke pahaad tode. Awaam mein unke khilaaf nafrat phaelaai, unko masaajid mein namaz padhne se roka, propaganda ke jaal bichaae, agar unho'n ne alag se masaajid banaane ki koshish ki to masaajid ko munhadim<sup>118</sup> karke, ma' quran nazr-e-aatish kar diya. Ye Madanpalli, Andhra ka waaqia hai jiski CD mere paas maujood hai.<sup>119</sup>

In haalaat ke darpesh aane ki sabse badi wajah unki naaqis taaleem-o-tarbiyyat hai, ye taqleedi zehen yahan tak pukhta ho chuka hai ke deeni madaaris ke nisaab-e-taaleem mein Hidayah, Quduri, Munyatul Musalli, Shaami, Durre Mukhtar, Raddul Mohtaar, Fatawa Aalamgiri jaisi kutub-e-fiqa shaamil hain. Hanafi fiqa ki sabse badi kitab Hidayah hai, us kitab ka muqaam hanafiiyo'n ke nazdeek Quran jaisa hai. Ye wo kitab hai jiski shaan mein ye sher Muqaddima Hidayah, matboo'a Farooqi, Multan. P3 mein maqool hai:

ان الهجاء كالقرآن قد نسخت ما صنفوا قبلها في الشرع من كتب.

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<sup>118</sup> T: (مُنْهَدِم) Masmaar, giraa hua, demolished [Rekhta]

<sup>119</sup> Aur bilkul aisa hi ek (1) waaqia unhi 'meherbaano'n' ke bhaiyyo'n ke haatho Hyderabad Deccan ke nawaah mein aur doosra Pakistan ke shimaali ilaaqa mein bhi pesh aachuka hai. Jo 'ittihaad-e-ummat' ke bade daai hone ke daawo'n se bhi nahi talte (Abu Adnan)

“Hidaaya Quran ki tarah hai hai, jisne tamaam pehli kitaabo’n ko jo shara’ (shariyat) mein likhi gae’n, mansookh kar diya hai”. (Haqeeqat-ul-Fiqah Maulana Muhammad Yusuf Jaipuri: P197)

Lekin, hadees, tafseer, baraae naam padhaai jaati hai, ye baat unhee’n madaaris se faarigh sanad-yaafta hazraat ne bayaan ki hai jiska record maujood hai. Jo bhi un madaaris aur jaamiaat mein daakhil lete hain unko taqleedi zanjeero’n mein jakad kar qasmi kooe’n mein daal dete hain. Ye 7 saal fiqa ki kitaabe’n rat lene ke baad aathwaa’n (8<sup>th</sup>) saal tafseero’n aur hadeeso’n ki kitaabo’n ka daura hota hai, wahan se ye mufti ki sanad le kar mulko’n ke kone-kone mein pohonch kar bandar-naach ke fitne barpa karne shuru kar dete hain.

Allah Paak ke yahaan der hai, andher nahi. Waqtan fo-waqtan unhe’n saza deta aaya hai, magar unki bewqoofi ki had hi nahi jisse wo samajh nahi paa rahe hain. Bhagalpur, jahan se Mufti Saahab mausoof ka taalluq hai, wahaan ke waaqia ko mausoof ne bhula diya. Us waaqia ko yaad kare’n to saari insaaneyat kaanp uthti hai. Malyaana, Lucknow, Meerath yahan tak ke saare mashriqi Hindustan ka lag-bhag har ek shaher in logo’n ki kartooto’n se saza bhugat chukka hai aur aaj bhi bhugat rahe hain. UP aur Bihar ke waaqiaat aur wahaan ke zakhm abhi sookhe nahi hain.

Lekin in muftiyo’n ko abhi chain-o-sukoon nahi mila, to ab unho’n ne junooobi Hindustan ka rukh kar liya hai. Khaas kar unho’n ne Bangalore ko apna nishana bana liya hai. Is shaher-e-gusitan ko ye aur BJP waale dono sard-e-muqaam banaa kar iska beda gharq karne par tule hue hain. Is shaher ki barbaadi ki raah hamwaar karne ke liye apni edi aur choti ka zor lagaa rahe hain. Yahan par khoobsoorat unwaan ke tahat har hafta har gali-kooche mein program kar rahe hain, aap ne sirf 15 aisi kitaabe’n likh kar chodi hain aur zeher phaelaane ki koi kasar nahi chodi. Aap ke asaataza aur saathi jo ek (1) hi thaeli ke chatte-batte aap jaiso’n ki himmat-afzaai karte hue qaseede gaate aap ke taaon karte nahi thak rahe hain.

Maah April, 2012 mein Mufti Shabbir Ahmad Qasmi Saahab ne Madrasa Shaahi mein taqreeban 400 ulama ko poore Hindustan ke kone-kone se ekattha kiya. Ummeed ke shayad aap bhi us program mein shareek the aur kai din Ahle Hadees dushmani aur Ahle Hadees se nafrat ke dars diye gae. Bade-bade aap jaise soorma is maidan mein haazir hue aur aapas mein Ahle Hadees dushmani ke kaargar nuskho'n paentro'n, aur chaalo'n ka azaan parwaan chadhaya aur ahle hadees ki tahmeel<sup>120</sup>, tahmeeq<sup>121</sup>, tafseeq<sup>122</sup> se lekar wo saare ilzamaat bhi unse waabasta kiye jo Ahle Hadees ke wahem-o-khayaal mein bhi nahi.

### **Aimma-e-Azzaam Aur Mohaddiseen Ka Apni Taqleed Se Manaa Karna:**

Aimma-e-Ikraam Allah ke deen ko ziyaada jaanne waale, taqwa mein bhi aage aur Allah-o-Rasool ﷺ ki itaa-at mein pesh-pesh the. Apne-apne zamaane mein har ek ne ummat ki khair-o-salaah mein qiyaadat ki.

Apne ilm-o-ijtihad ke zariye ummat ke masaael mein fataawa dete rahe, ummat unke zariye hidaayat leti rahi, saenkdo'n aimma ummat mein paeda hue, sab ne apni-apni hadd tak deen ki khidmat ki, ye baat muttafiq-alae hai ke aimma ke liye ghalati aur sawaab dono soorato'n mein ajr hai. Sawaab ki soorat mein bhi do (2) ajr aur gahlati ki soorat mein bhi ijtihad ka ek (1) ajr zaroor mielga, jaisa ke ek (1) hadees mein waarid hua hai. (Saheeh Bukhari-o-Muslim; Abu Dawood; Nasai; Ibne Majah a'n Amr bin-al-Aas; Saheehain-o-Sunan Arba; Musnad Ahmad; Saheeh-ul-Jaame-al-Sagheer: V1 P194 H507)

Allah unko pani rahmato'n mein jagah de, ijtihad ke waqt unhe'n khauf hota tha ke bohut mumkin hai ke baaz nusoos-e-kitaab-o-sunnat aur aasaar-e-Sahaba ﷺ unke paas na ho'n. Isi wajah se badi sakhti se apni aur doosro'n ki taqleed se mana farmate the aur hadees-e-saheeh ya koi bhi daleel-e-saheeh mil jaae to uski itteba ki taakeed karte, Allah ki

<sup>120</sup> T: (تَحْمِيل) Maang kar tang karna, bojh uthwaane, laadne ka fe'l [Rekhta]

<sup>121</sup> T: (تَحْمِيق) Bewaqoof banana ke amal, kisi ko ahmaq banana [Rekhta]

<sup>122</sup> T: (تَفْسِيق) Haq o falaah ke raaste se hat jaana, fisq ki taraf mansoob [Rekhta]

mashiyyat se doosre aimma ke aqwaal ki hifaazat us tarah na ho saki jis tarah Aimma Arba, Abu Hanifa, Maalik, Shafai aur Ahmad bin Hambal (rhh) ke aqwaal mehfooz hue.

Baad mein unhi ke aqwaal par tafree'-dar-tafree'<sup>123</sup> se mazaahib ki haiat<sup>124</sup> bani, doosre aimma ke aqwaal ka zikr har mazhab ke masaael ke zikr mein kahee'n-kahee'n mazhab ki kitaabo'n mein ataa raha. Nez mohaddiseen ne aasaar ki kitaabo'n mein bhi unhe'n jamaa kiya. Allama Albani ne tehqeeq-o-tatabbo'<sup>125</sup> se aimma arba ke un aqwaal ko jamaa kiya hai jin mein unho'n ne ittiba-e-Kitab-o-Sunnat ki taakeed ki aur taqleed se mana kiya hai. Ham unhe'n yaha'n naqal kar rahe hain:

Imam Abu Hanifa ﷺ Ke Aqwaal:

① إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي.

Hadees saheeh ho to wohi mera mazhab hai.

② لَا يَجِلُّ لِأَحَدٍ أَنْ يَأْخُذَ بِقَوْلِنَا مَا لَمْ يَعْلَمْ مِنْ أَيْنَ أَخَذْنَاهُ.

Hamare qaul ko kisi ke liye lena jaaez nahi jab tak ye na jaan le ke ham ne use kahan se liya hai. (Haashiya Ibne Aabideen: V1 P63; Haashiya Alaa-al-Bahr-ur-Raaq: V6 P293)

③ حَرَامٌ عَلَى مَنْ لَمْ يَعْرِفْ دَلِيلِي أَنْ يُفْتِيَ بِكَلَامِي فَإِنَّا بَشَرٌ نَقُولُ الْيَوْمَ قَوْلًا وَنَرْجِعُ عَنْهُ غَدًا.

Kisi ke liye jaaez nahi ke meri daleel ko jaane baghair mere qaul ke mutaabiq fatwa de, kyouнке ham bashar hain. Ek (1) baat aaj kehkar kal usse ham rujoo kar sakte hain.

<sup>123</sup> T: Izaafe par izaafa karna [RSB]

<sup>124</sup> T: (بَيِّنَات) Zaahiri banaawat, soorat-shakal, huliya [Rekhta]

<sup>125</sup> T: (تَتَبُّع) Itteba, pairwi [Rekhta]

④ وَيَحْكُ يَا يَعْقُوبُ: لَا تَكْتُبْ كُلَّ مَا تَسْمَعُ مِنِّي فَإِنِّي أَرَى الرَّأْيَ الْيَوْمَ وَآتُرُكُهُ غَدًا وَأَرَى الرَّأْيَ غَدًا وَآتُرُكُهُ بَعْدَ غَدٍ.

Yaqoob Abu Yusuf! Meri har baat ko sun kar na likha karo, kyunke main ek (1) raae aaj qaaem kar ke kal usse rujoo kar sakta hoo'n, kal ki raae se parsoo'n rujoo kar sakta hoo'n.

⑤ إِذَا قُلْتَ قَوْلًا يُخَالِفُ كِتَابَ اللَّهِ وَخَبَرَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتْرُكُوا قَوْلِي.

Meri koi baat Kitabullah aur Hadees-e-Rasool ﷺ ke mukhaalif ho to meri baat ko chod do! (Iqaat Oolil Absaar: P5, wa nisbah ilaa Muhammad bin-al-Hasan ezan)

Imam Maalik bin Anas ؒ Ke Aqwaal:

① إِنَّمَا أَنَا بَشَرٌ أُخِطِي وَأُصِيبُ، فَانظُرُوا فِي رَأْيِي فَكُلُّ مَا وَافَقَ الْكِتَابَ وَالسُّنَّةَ فَخُذُوهُ وَكُلُّ مَا لَمْ يُوَافِقْ فَاتْرُكُوهُ.

Main bashar hi hoo'n, ghalati karta hoo'n aur durust bhi karta hoo'n, lehaza tum meri jo raae Kitab-o-Sunnat ke muwaafiq ho use le lo, aur jo muwaafiq na ho use chod do. (Jaame Bayaan-ul-Ilm: V2 P91; Ahkaam-ul-Ahkaam la Ibne Hazam: V6 P145)

② لَيْسَ أَحَدٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَ يُؤْخَذُ مِنْ قَوْلِهِ وَيُتْرَكُ إِلَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Nabi-e-Kareem ﷺ ke baad har kisi baat ko liya bhi jaa sakta hai aur choda bhi jaa sakta hai, magar Nabi-e-Kareem ﷺ ki har baat li jaaegi. (Jaame Bayaan-ul-Ilm wal Fazla: V2 P91; Ahkaam-ul-Ahkaam la Ibne Hazam: V2 P145, P179)

③ Abdullah bin Wahb رضي الله عنه kehte hain ke maine Imam Maalik رحمته الله se suna, aap se wazoo mein paero'n ki ungliyo'n ke khilaal karne ke baare mein poocha gaya to aap ne jawaab diya ke: 'Ye fe'l logo'n par waajib nahi'. Jab majlis barkhaast hui to maine unse kaha ke: 'Hamare yahaa'n is masle mein ek (1) sunnat paai jaati hai'.

Kaha: Bayaan karo. Maine kaha: 'Ke Mustaurid bin Shaddad-al-Quraishi kehte hain ke maine Rasool Allah ﷺ ko dekha ke Aap ﷺ apni khinsar<sup>126</sup> ki ungli (changli) se paero'n ki ungliyo'n ka khilaal farma rahe the'. Imam Maalik ne kaha: 'Ye acchi hadees hai, isse pehle maine ise kabhi nahi suna tha'. Ibne Wahb kehte hain ke uske baad Imam Maalik رحمته الله se jab uske baare mein poocha jaata to maine suna ke Aap ﷺ khilaal karne ka hukm dete the.

Imam Shafai رحمته الله Ke Aqwaal:

Imam Shafai رحمته الله se kaafi acche aqwaal is baab mein manqool hain, farmate hain:

① مَا مِنْ أَحَدٍ إِلَّا وَكَذْهَبَ عَلَيْهِ سُنَّةُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَعَزَّبَ عَنْهُ، فَهَمَّا قُلْتُ مِنْ قَوْلٍ أَوْ أَصَلْتُ مِنْ أَصْلٍ فِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلَافَ مَا قُلْتُ فَالْقَوْلُ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَوْلِي.<sup>127</sup>

Har ek se Nabi-e-Kareem ﷺ ki koi na koi sunnat makhfi reh sakti hai, to main jo qaul kahoo'n ya jo qaaeda bayaan karu'n agar Hadees-e-Rasool ﷺ uske khilaaf hai to muwaafiq-e-hadees hi mera qaul hoga (mukhaalif-e-hadees mera qaul na samjha jaae). (Al Jirah wa Taadeel la Ibne Abi Haatim: V1 P31-32; Elaam-ul-Muwaqqieen: V2 P363; Eeqaaz Humam Oolil Absaar: P100)

<sup>126</sup> T: (خَنْصَر) Haath ya paaon ki choti ungli [Rekhta]

<sup>127</sup> Elaam-ul-Muwaqqieen: V2 P361; Eeqaaz Humam Oolil Absaar: P68

② أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ مَنِ اسْتَبَاكَتْ لَهُ سُنَّةٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَحِلَّ لَهُ أَنْ يَدَّعَهَا لِقَوْلِ أَحَدٍ.

Tamaam musalmano ka ijmaa hai ke jiske saamne Sunnat-e-Rasool ﷺ zaahir ho gai to use kiske qaul ki binaa par chodna jaaez nahi. (Zammul Kalaam lil Harawi: 1/74/3; Saheeh Ibne Hibban (Al Ehsaan): V3 P284)

③ إِذَا وَجَدْتُمْ فِي كِتَابِي خِلَافَ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولُوا بِسُنَّةِ رَسُولِ اللَّهِ وَدَعُوا مَا قُلْتُ، وَفِي رِوَايَةٍ فَاتَّبِعُوهَا وَلَا تَلْتَفِتُوا إِلَى قَوْلِ أَحَدٍ.

Meri kitaab mein tumhe'n koi khilaaf-e-sunnat baat mile to meri bat ko chod kar sunnat-e-rasool ﷺ ko le lo. Ek (1) riwayat mein hai ke sunnat hi ki ittiba karo mere qaul ki taraf tawajjo na do. (Elaam-ul-Muwaqqieen: V2 P361; Eezaaz Humam Ooolil Absaar: P68)

④ إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي.

Jab Saheeh Hadees mil jaae to wohi mera mazhab hai. (Zammul Kalaam lil Harawi: 1/74/3; Saheeh Ibne Hibban (Al Ehsaan): V3 P284)

⑤ أَنْتُمْ أَعْلَمُ بِالْحَدِيثِ مِنِّي، فَإِذَا كَانَ الْحَدِيثُ الصَّحِيحُ فَأَعْلِمُونِي بِهِ أَوْ شَيْءٍ يَكُونُ كُوفِيًّا أَوْ بَصْرِيًّا أَوْ شَامِيًّا حَتَّى أَذْهَبَ إِلَيْهِ إِذَا كَانَ صَحِيحًا.

(Imam Ahmad ko mukhatib karke kehte hain ke) Tum hadees ko mujh se ziyaada jaante ho saheeh hadees ho to mujhe bata do! Khwah wo Kufi ho ya Basri ya Shaami, taake usi ke mutaabiq fatwa doo'n. (Al Majmua Sharah-al-Mohazzab lin Nawawi: V1 P63;-al-Mizaan lish Sharaani: V1 P57)

⑥ كُلُّ مَسْأَلَةٍ صَحَّ فِيهَا الْخَبَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَهْلِ النَّقْلِ بِخِلَافِ مَا قُلْتُ فَأَنَا رَاجِعٌ عَنْهَا فِي حَيَاتِي وَتَعْدَ مَوْتِي.

Mere qaul ke khilaaf kisi masle mein bhi mohaddiseen ke nazdeek saheeh hadees mil jaae to main hadees ki muwaafaqat mein apne masle se zindagi mein aur maut ke baad bhi rujoo karta hoo'n. (Aadaab-ush-Shaafai: P94-95 waghaira)

⑦ إِذَا رَأَيْتُمُونِي أَقُولُ قَوْلًا وَقَدْ صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلَافُهُ فَأَعْلَمُوا أَنَّ عَقْلِي قَدْ ذَهَبَ.

Saheeh Hadees ke hote hue agar main uske khilaaf koi baat kahu'n to jaan lo ke meri aqal us waqt kho chuki thi. (Al Huliya la Abi Nuaim: V9 P1-7; Elaam-ul-Muwaqqieen: V2 P363)

⑧ كُلُّ مَا قُلْتُ فَكَانَ عَنِ النَّبِيِّ خِلَافِ قَوْلِي مِمَّا يَصِحُّ، فَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُولَى فَلَا تُقْلِدُونِي.

Mere kisi bhi qaul ke khilaaf saheeh hadees hai to Hadees-e-Nabawi ﷺ muqaddam hai, meri taqleed na karo. (Aadaab-ush-Shaafai: P93; Heelatul Auliya: V9 P106)

⑨ كُلُّ حَدِيثٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ قَوْلِي وَإِنْ لَمْ تَسْمَعُوهُ مِنِّي.

Nabi ﷺ ki har hadees mera qaul hai, agarche tum use mujh se na sune ho. (Aadaab-ush-Shaafai: P93)

Imam Ahmad bin Hambal رحمه الله Ke Aqwaal:

Imam Ahmad bin Hambal رحمه الله bila-shubha tamaam aimma se ziyaada hadeeso'n ke jaame aur aalim the, aap ka haal ye tha ke aap aisi kitaabo'n ki taaleef ko naapasand farmate the jin mein masaael ki tafree'<sup>128</sup> aur raae ko jamaa kiya gaya ho.

Aap ne farmaya:

<sup>128</sup> T: Izaafa [RSB]



① لَا تُقَلِّدُنِي ، وَلَا تُقَلِّدْ مَالِكًا ، وَلَا الشَّافِعِيَّ ، وَلَا الْأَوْزَاعِيَّ وَلَا الثَّوْرِيَّ ،  
وَأَخْذُ مَنْ حَيْثُ أَخَذُوا.

Na meri taqleed karo, na Maalik ki taqleed karo, na Shaafai ki, na Auzaai, aur na hi Soori ki taqleed karo. Jahaan se ilm unho'n ne liya hai, wahee'n se tum lo. (Manaaqib Ibnul Jauzi: P192)

② لَا تُقَلِّدْ دِينَكَ أَحَدًا مِنْ هَؤُلَاءِ ، مَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَخُذْ بِهِ ، ثُمَّ التَّابِعِينَ بَعْدَ الرَّجُلِ فِيهِ مُخَيَّرٌ ، إِلَّا تَبِعْ أَنْ يَتَّبِعَ الرَّجُلُ مَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ ، ثُمَّ هُوَ مِنْ بَعْدِ التَّابِعِينَ مُخَيَّرٌ.

Apne deen ki kisi ko taabe na karo, Nabi-e-Kareem ﷺ aur aap ke Ashaab ﷺ se jo kuch mile, use le lo, taabaeen ke aara-o-aqwaal ke baare mein aadmi ko ikhtiyaar hai. Ittibaa ye hai ke aadmi Nabi-e-Kareem ﷺ aur Sahaba ﷺ se aai hui cheez ki paerawi kare, taabaeen ke baare mein use ikhtiyaar hai. (Masaael Abu Dawood: P276-277)

③ رَأَى الْأَوْزَاعِيَّ وَمَالِكٍ وَأَبِي حَنِيفَةَ رَأَى وَهُوَ عِنْدِي سَوَاءٌ وَإِنَّمَا الْحُجَّةُ فِي الْأَثَرِ.

Auzaai, Maalik, aur Abu Hanifa sab ki raae, raae hi hai, sab yaksaan hai. Hujjat aur daleel sirf Aasaar-e-(Sahaba ﷺ, o-Ahadees-e-Rasool ﷺ) mein hai. (Jaame Bayaan-ul-Ilm wal Fazl: V2 P149)

④ مَنْ رَدَّ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ عَلَى شَفَا هَلَكَةٍ.

Ji kisi ne Hadees-e-Rasool ﷺ ko qubool na kiya wo halaakat ke kinaare par hai. (Manaaqib-al-Imam Ahmad la Ibnul Jauzi: P82) Aimma ke in aqwaal ko Sifat Salaat un Nabi ﷺ ke muqaddama: P46-53 mein dekhe'n.

In aimma ke aqwaal ko ham (ahle hadees) kitaab-o-sunnat ki kasoti par rakh kar amal kare'n to aap hame'n duniya ki badtareen makhlooq, shaitan se bhi badtar, islam se khaarij aur aap unke (aimma) ke aqwaal jo Quran-o-Hadees ke muwaafiq hain, unke khilaaf maslak bana kar chale'n to aap pakke muwahhid-o-momin.

Allah, Allah ye kahaa'n ka insaaf hai? Ye aqwaal aimma arba ke hain, jin mein unho'n ne apni taqleed se manaa kiya aur Quran-o-Hadees ko apna maslak banaane par zor diya hai to main thodi bhi deeni ghaiyat hai to sach bataao aimma ki saheeh ittiba ham Ahle Hadees karte hain ya tum andhe muqallid? Kya aimma arba andhi taqleed par zor de rahe hain, ya ittiba-e-Rasool ﷺ par?

Allah ka shukr hai ke ham ahle hadees sirf aimma arba hi ke aqwaal nahi balke ham aimma-o-mohaddiseen ke aqwaal jo quran-o-hadees ke muwaafiq hain un par bhi dil-o-jaan se amal karte hain. Na ke sirf taassub ke raaste par chal kar sirf ek (1) hi imama ke naam par andhe muqallid ban kar.

Yaad rakho! Aaj duniya mein Isa ﷺ ko khuda ka beta keh kar ya khuda samajh kar unki ibaadat karna shirk hai, usi tarah aap ka Imam Abu Hanifa رحمه الله ke naam par maslak bana kar chalna asal mein shaitan ki ibaadat hai, ya shaitan ki taqleed na ke Isa ﷺ ki ibaadat aur na hi Abu Hanifa رحمه الله ki taqleed.

Abhi tauba ka darwaza khula hai, Allah Ta'ala ke darban mein aakar is andhi taqleed se tauba karlo aur Muhammad-e-Arbi ﷺ ke sacche muttabe ban jao, warna Allah Ta'ala ka irshad hai, suno:

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كُفْرِينَ.

Aur jab logo'n ko jamaa kiya jaaega to wo unke dushman ho jaaenge aur unki ibaadat ka inkaar karenge. (Surah-al-Ahqaaf: 6)

Mukhtasar Tashreeh:

Allah Ta'ala ne is aayat mein farmaya hai ke qiyaamat ke din maaboodo'n aur aabido'n mein dushmani-o-adaawat paeda ho jaaegi. Aye ghaafil! Auliya Allah ki qabro'n ke aage pukaarne waalo! Allah Ta'ala ke siwa sabko pukaarne waalo! Aur imaamo ki andhi taqleed karne waalo! Zara hosh mein aao, Quran-o-Hadees par ghaur karo, warna qiyaamat mein tumhara kya haal hoga?

Quran-o-Hadees aur Sahaba ﷺ ka amal hi ham ahle hadeeso'n ka sehwa hai, tum bhi sab imaamo'n ki baato'n par amal karo, jo Quran-o-Hadees ke qareeb hain aur taqleedi mazhab chod kar islam ke daaere mein aao. Quran-o-Hadees mein mukammal deen hai aur aakhirat mein najaat.


Hamare aimma ikraam ke un aqwaal mein khud unhee'n ke mutaassibeen<sup>129</sup> ke liye ibrat hai, jo aimma ki taqleed par israar karte hain, halaanke aimma ke baaz aqwaal ghair-iraadi taur par nusoos ke mukhaalif bhi ho sakte hain ya unhe'n unki taraf ghalat mansoob kar diya gaya ho. Aur saheeh hadees ki nisbat Nabi ﷺ tak saabit hai aur phir Rasool ﷺ Rasool hain, aur aimma ikraam Rasool ﷺ ke ummati hain is liye usooli taur par aur aqali taur par hadees ko chod kar aqwaal-e-aimma ko lena bohot bade gunaah ki baat hai. Nez shaan-e-Rasool ﷺ mein gustakhi bhi hai.

Aimma-e-Arba ka ehteraam aap jaante hi nahi, hamari saenkdo'n kibaate'n bhari padi hain, is baat ki wazaahat karte hain, an-padh ummatiyo'n ko gumraah karne ka jo raasta ikhtiyaar kiya wo sirf unhe'n bewaqoof bana kar hamare khilaaf bhadkaana hai. Aur kuch nahi, uska anjaam tum khud bhugat rahe ho. Jo tumhar bilbilaane se pataa chalta hai.

Agar aap haqeeqat mein sacche hain to Imam Abu Hanifa ﷺ ke aqeede se kyon inkaar karte hain. Aap ke alfaaz mein wo sacche aur pakke ahle hadees hain jis baat ko Maulana Ashraf Ali Thanwi ne saaf lafzo'n

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<sup>129</sup> T: (مُتَعَصِّبٌ) Taassub baratne waala [Rekhta]

mein likh choda hai jabke Maulana Khalil-ur-Rahman Saharanpuri ne khule alfaaz mein likh diya hai ke aqeede mein ham Imam Abu Hanifa  ko nahi maante, balke maaturidi aur ashari ke aqeede par amal karte hain. Ye Imam Saahab ke saath ghaddaari nahi to aur kya hai? Jabke har subh-o-shaam unke naam ki rat lagaae rehte ho. Jisse saaf zaahir hai daal mein kuch kaala hai, sharam kare'n. Tum to na teetar ho na bater aur nikle ho ahle hadeeso'n ko bura-bhala kehne:

Ham aah bhi karte hain to ho jaate hain badnaam

Wo qatl bhi karte hain to charcha nahi hota

Ab tumhara yahan koi madadgaar nahi. Taiyyaar raho ke tumhare chehre se fareb ka parda noch liya jaaega. (Tum tamaam laakh naam chupte-chupaate phir) nifaaq ka naqaab ulta diya jaaega. Aur tumhari islam-dushmani be-naqaabi ho jaaegi. Maazi aur haal mein tum ne jo ulama-e-haq ke kirdaar ko daaghdaar karne ki koshish ki hai aur ab bhi chup-chpu kar kar rahe ho uska khamyaaza<sup>130</sup> tumhe'n bhugatna pada hai aur aainda bhi bhugatna padega. In sha Allah. Tum pehle bhi zaleel the aur ab bhi zaleel rahoge. Tumhare aslaaf ne to nahi socha tha kyonke taqleedi phanda unki majboori ban gaya tha. Lekin ab bhi waqt hai tum hi soch lo.

Aap ne apne anjaam ka khulaasa bohot acche andaaz aur alfaaz mein kar diya hai anqareeb aap se do-chaar ho jaaenge. Jab tasweer saaf nazar aarahi hai ke kaun gadhe par sawaar hai aur kaun ghode par to apni bebasi ka rona aur dil ki bhadaas ko in alfaaz ke saath aap khud apni peshan-goi kar rahe ho. Itminaan rakho aur us ghadi ka intizaar karo. Hamari duaee'n tumhare saath hain.

Tum bhool gae ke Allah ke nek bande malaamat karne waalo'n ki malaamat se nahi darte galiyaa'n dene waale galiyaa'n dete rahe'n. Allah uske badle mein hame'n nekiyaa'n ataa karega. Yehi hamara imaan-o-aqeeda hai. Haathi chalta rehta hai aur chaar (4) paer ke chote-chote jaanwar bhonkte rehte hain. Aap khud apni 5 kitaabo'n

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<sup>130</sup> T: (حَمِيَاةً) Saza, badla, bhugatna, natija [Rekhta]

mein jo hamare khilaaf likh chode ho kitni galiyaa'n de chuke jiski hame'n aur ulama ko parwa hi nahi hai. Warna ham bhi mu'n mein zabaan rakhte hain. Eent ka jawaab patthar se de sakte hain. Iske bawujood khamoshi ikhtiyaar kiye tumhe'n hidaayat ki duaee'n diye jaa rahe hain. Jo kabhi na kabhi zaroor asar karenge aur tum muftiyo'n ko Allah Paak hidaayat se nawaazega.

### **Ghair Muqallideen Ke Eterazaat:**

Mufti Shabbir Ahmad Qasmi Saahab ne eterafaat ko eterazaat bana kar ittihaad ko nafrat bata kar ye kitab 'Ghair Muqallideen Ke Chebbis (26) Eterazaat' likh kar acchi shohrat kamaai aur apne halqe mein khair se Shaikh-ul-Hadees faqeeh aur mufti se bhi tajaawuz karke ab Ahle Hadees ke saath ched-khaani karne mein saf-e-awaal ka aalam baawar karaa liya hai.

Muradaab ke program mein ghalat daawa karne mein aur mughaalata dene, ifтира-pardaazi karne aur ilzamaat-o-bohtanaat ko farogh dekar awaam-o-talaba ko Ahle Hadees se door rakhne ke gur sikhaaegae. Us maidan ke puraane ustaado'n ne jo-jo kartab dikhaae aur gur sikhaae us par un hazraat ne kaafi daad-e-tehseen wasool ki. Is munaasibat se '23 Rasaan' hazaaro'n ki taadaad mein chaap kar baante gae aur uska aisa pukhta intizaam kiya gaya ke ye risaale baraabar chapte rahen aur ghalat-fehmiyaa'n phaelate rahe'n.

Un 23 mein se 4 risaale hamare Shaikh Doctor Razaullah Abdul Karim Madani (حفظه الله) Khaadim-ul-Hadees wal Ifta, Jaamia Syed Nazeer Hussain Mohaddis Dehelwi ke haath lage to unho'n ne Kitab-o-Sunnat ki raushni mein mudallal jawaab likh kar shimaali Hindustan mein taqseem kar diye hain, taake logo'n ko sachahi ka pataa chale wo risaale ye hain:

- ❁ Bees (20) Rakat Taraweeh Ka Suboot, Haqeeqat Ke Aaine Mein
- ❁ Zer-e-Naaf Haath Baandhne Ka Tehqeeqi Jaaeza.
- ❁ Aameen bis Sir Ka Tehqeeqi Jaaeza, Haqeeqat Ki Kasoti Par.

## ❁ Nange Sar Namaz Ka Tehqeeqi Jaaeza

Isi tarah ke masaael ka zikr aap ne apni kitab ‘Ghair Muqallidiyat Ka Sheehs Mahel’ mein kiya hai. Agar har masle par main bhi likhna shuru kar du’n to kitaabo’n ka ambaar lag jaaega. Aap ke mashware ke tahat ye fuzool-kharchi aur waqt ko barbaad karna hai. Ghar aap ki ittila ke liye arz hai ke hamare ulama-e-ikraam ne saenkdo’n kitaabe’n likh kar awaam ke hawaale kardi hain.

Ab tak to main ye samajh kar khamosh ikhtiyaar kiye hue tha ke Allah ko yehi manzoor hai aur usne aap logo’n par mohar lagaadi hai. Is liye aap sab Gumraahi ke daldal mein phans gae hain, jis tarah se aap ke buzurg is duniya se rukhsat ho chuke hain aap bhi unke naqsh-e-qadam par chal kar apni manzil-e-maqsood ko pohonch jaaenge.

Lekin Allah ne mujh naa-cheez ko ye hidayat di hai main is baat ki wazaahat kar doo’n. Ho sakta hai wo aakhri waqt mein kisi na kisi ke muqaddar badal de aur unhe’n hidaayat se nawaaze. Is gharz se maine teesri martaba qalam uthaaya hai. Meri pehli do (2) koshisho’n ke Allah Paak ne bohot acche aur kamiyaab nataaej marhammat farmaae hain. Allah Paak se dua-go hoo’n ke wo meri is mukhlisaana koshish ko bhi sharf-e-qubooliyat ataa kare aur jo bhi padhe use hidaayat ki raushni se sarfaraz kare.

Jis tarah se maine zikr kiya hai waise mazeed likhne ki bajaae main aap ke har masle ke hal ke liye muallif aur kitaabo’n ke naam likh deta hoo’n aur jo bhi kitab mere paas maujood hai uski ek (1) copy bhi aap ke hawaale kar deta hoo’n, taake aap ko dhoondhne mein takleef na uthaani pade.

### **Zer-e-Naaf Haath Baandhna / Namaz Mein Haath Kahaan Baandhe’n:**

① Doctor Razaullah Abdul Kareem Madani (حفظه الله) (Khadim-ul-Hadees wal Ifta, Jaamia Syed Nazeer Hussain Mohaddis Dehelwi).

② Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Maktaba Kitab-o-Sunnat, Pakistan).

- ③ Mard-o-Zan Ki Namaz Mein Farq (Maulana Muhammad Haneef Manjakoti, Tauheed Publications).
- ④ Fazilatush Shaikh Haafiz Sanaullah Ziya (حفظه الله) (Maktaba Islamiya).
- ⑤ Shaikh-ul-Arab wal Ajam Syed Badiuddin Shah Rashidi (رحمته الله).

### Taraweeh 8 ya 20 Rakat:

- ① Bees (20) Rakat Taraweeh Ka Suboot Haqeeqat Ke Aaine Mein. Doctor Razaullah Abdul Kareem Madani (حفظه الله) (Khadim-ul-Hadees wal Ifta, Jaamia Syed Nazeer Hussain Mohaddis Dehelwi)
- ② Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Tauheed Publications, Bangalore).
- ③ Ustad Karamuddin Salafi (رحمته الله) (Jaamia Salafiya, Banaras).
- ④ Haafiz Muhammad Abdullah Saahab Ghazipuri (Ad Darussalafiya, Bombay).

### Raful Yadain:

- ① Ameer-ul-Momineen Fil Hadees Muhammad bin Ismail Bukhari (رحمته الله) Darul Ilm, Mumbai (Tarjuma: Khalid Salafi).
- ② Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Tauheed Publications, Bangalore).
- ③ Maulana Rahmatullah Rabbani (Jamiat Ahle Hadees Hind).

### Aameen bil Jahr:

- ① Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Maktaba Kitab-o-Sunnat Pakistan).
- ② Muhammad Yahya Gondalwi (Garjhaakhi Kutub Khana, Lahore).
- ③ Maulana Rahmatullah Rabbani (Jamiat Ahle Hadees Hind).

④ Aameen bil Jahr Ka Tehqeeqi Jaaeza, Haqeeqat Ki Kasoti Par. Doctor Razaullah Abdul Kareem Madani (حفظه الله) (Khadim-ul-Hadees wal Ifta, Jaamia Syed Nazeer Hussain Mohaddis Dehelwi)

### Faatiha Khalf-ul-Imaam:

- ① Haafiz Zubair Ali Zai (مكتبة إسلاميہ) (Maktaba Islamiya).
- ② Maulana Karamuddin Salafi (حفظه الله) (Tanzeem ud Daawa Ilal Quran wa Sunnah).
- ③ Shaikh-ul-Arab wal Ajam Syed Allama Abu Muhammad Badiuddin Shah Rashidi (مكتبة إسلاميہ).
- ④ Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Maktaba Kitab-o-Sunnat, Pakistan).

### Topi-o-Pagdi Ya Nange Sar Namaz?

- ① Hazrat Maulana Muhammad Muneer Qamar (حفظه الله) (Tauheed Publications, Bangalore).
- ② Doctor Razaullah Abdul Kareem Madani (حفظه الله) (Khadim-ul-Hadees wal Ifta, Jaamia Syed Nazeer Hussain Mohaddis Dehelwi). \*Ye kitab aapko mil chuki hai.

### Sif Ek (1) Haath Ka Musaahafa:

- ① Allama Muhammad Abdur Rahman Mohaddis Mubarakpuri (مكتبة إسلاميہ) Saahib-e-Tohfatul Ahwazi. \*Ye kitab aapko mil chuki hai.

### Taqleed Ka Hukm, Kitab-o-Sunnat Ki Raushni Mein:

- ① Doctor Wasiullah Mohabbad Abbas (حفظه الله) (Mudarris-o-Mufti Masjid-ul-Haraam, Professor Ummul Quran University, Makkah Mukarrama) (Tauheed Publications, Bangalore).
- ② Taqleed-e-Aimma Ya Ittiba-e-Rasool (عَلَيْهِ السَّلَام) (Abu Nemah Manzoor Ilaahi Shabbir Ahmad (حفظه الله)).
- ③ Taqleed Ke Khaufnaak Nataaej (Professor Haafiz Muhammad Abdullah Bahawalpuri).



- ④ Taqleed Ke Khataaraat (Ali Khasshaan (حفظه الله) (Ad Darussalafiya, Bombay).
- ⑤ Ittiba Aur Sunnat Sahaba-o-Aimma Ke Usool-e-Fiq Doctor Wasiullah Mohabbad Abbas (حفظه الله) (Mudarris-o-Mufti Masjid-ul-Haraam, Professor Ummul Quran University, Makkah Mukarrama).
- \*Oopar waali fehris ke tamaam kitaabe’n aap ko mil chuki hain.

### Tasawwuf Ki Hageeqat, Tasawwuf Ko Pehchaaniye:

- ① Shaikh-ul-Islam Imam Ibne Taimiyya (Darussalafiya, Bombay).
- ② Doctor Muhammad Luqman Salafi (Daar-ud-Daai, Riyadh).
- ③ Sufism Aur Islam taaleef Shaikh Syed Meraj Rabbani (رحمته الله) (Hail, Saudi Arab)

### Tehreef-e-Kitab-o-Sunnat:

- ① Andhi Taqleed-o-Taassub Mein, Tehreef-e-Kitab-o-Sunnat taaleef: Shaikh Abu Adnan Muhammad Muneer Qamar (حفظه الله) (Taheed Publications, Bangalore).
- ② Hamari Ammi Jaan Ummul Momineen Syeda Ayesha Siddiqah (رحمته الله) (Abu Zuraara Shahzad bin Iliyas (حفظه الله) (Tauheed Publications, Bangalore).
- ③ Ek (1) Majlis Ki 3 Talaqa’n Aur Uska Sharai Hai (Taleef: Haafiz Salahuddin Yusuf (حفظه الله) (Darussalam, Riyadh).
- ④ Salat-e-Witr Ahkaam-o-Masaael (Taaleef Mukhtar Ahmad Mohammadi Madani (حفظه الله). \*Ye kitab bhi aapko mil chuki hai.

Oopar likhi gai saari kitaabe’n mere paas maujood hain, un mein se kisi bhi kitaab ka mutaala-a karna chaahte hain to mujhe ittela kare’n main wo kitab aap tak pohoncha sakta hoo’n. In sha Allah.

Aap ke jitne bhi ishkalaat<sup>131</sup> hain un sab ka jawaab to main ek (1) saath nahi likhunga. Kyounke is tarah ye kitab lambi ho jaaegi aur log padh nahi paaenge. Isi liye maine kuch masaael par likhi gai kitaabe’n aap ke

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<sup>131</sup> T: (اشكال) Diqqat, dushwaari [Rekhta]

hawaale karne ka waada kar diya hai. Wo aap ko mil jaaengi, is kitaab ke saath aur mazed kitabe'n mujh se haasil kar sakte hain jin ke naam likh diye hain.

Iske bawujood maine aap ke kuch ishkalaat par nazar daali hai, is ummeed se ke aap apna taassubi chashma utaar kar khule zehen ke saath padhenge, to Allah se poori ummeed hai ke wo aap ko is khat ke zariye "raah-e-haq" ka taaruf karaa dega aur "gumraahi ke daldal" se nikaal kar siraat-e-mustaqeem par istiqamat naseeb farma dega.

Sadiyo'n se hamare ulama-e-ikraam aap jaiso'n ke sawaalo'n ke jawabaat hazaaro'n kitaabo'n ki shakl mein aur laakho'n bayanaat mein de chuke hain, jo aaj bhi maujood hain. Lekin afsos ki baat hai ke aap log pehli wahee ke pehle lafz se bhi waqif nahi ho. Is mein hamara kya qusoor? Aap ko padhne ki taufeeq nahi mili, warna kabhi ka aap raah-e-haq ikhtiyaar kar liye hote.

Wo jamaat, jis par Ghazipuri<sup>132</sup> aur an-ginat muftiyo'n-o-bad-qumaash<sup>133</sup> log shieeyat aur raafziyyat ki hamnawaai<sup>134</sup> ka ilzaam lagaate hain, usne shieeyat ki tardeed mein taqreban 50 kitaabe'n awaam ke saamne pesh ki hain, ye jamaat ahle hadees hind-o-pak ka kaarnaama hai, aur deegar mumaalik ke salafiyyo'n ki kitaabe'n inke alaawa hain. Main chand aisi kitaabo'n ke naam zikr kar dena munaasib samajhta hoo'n, jo un logo'n ke liye mashal-e-raah saabit ho sakti hain jo haqeeqat mein mutaarif<sup>135</sup> hona chaahte ho'n aur shieeyo'n ki ham-nawaai ki haqeeqat jaanna chaahte ho'n.

① Khilafat-o-Mulookiyat Ki Taareekh-o-Sharai Haisiyat (Hafiz Salahuddin Ysuuf رحمہ اللہ, Lahore).

② Moawiya bin Abi Sufyaan رضی اللہ عنہ Ek (1) Mujaahid Sahaabi (Jaamia Salafiya, Banaras).

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<sup>132</sup> T: Abu Bakar Ghazipuri [RSB]

<sup>133</sup> T: (بند قماش) Bure challan ka, badmaash [Rekhta]

<sup>134</sup> T: (ہم نوازی) Ham-aawaaz hone ki kaifiyat, ham-khayaali [Rekhta]

<sup>135</sup> T: (مُتعارف) Ek-doesre ko jaanne pehchaanne waala, ek-doesre se waaqif [Rekhta]

③ Sa'laba bin Haatib رضي الله عنه Ek (1) Mazloom Sahaabi (Jaamia Salafiya, Banaras).

④ Qurratul Aen Fee Tafseel-ush-Shaikhain (Doctor Muqtada Hasan Azhari رحمته الله).

⑤ Fazaael-e-Sahaaba رضي الله عنه (Docor Wasiullah Muhammad Abbas حفظه الله)

Aisi kitaabo'n ki fehrist taweel hai, jin mein mazkoor hai ke Sahaba Ikram رضي الله عنه ki muqaddas jamaat ke silsile mein Jamaat Ahle Hadees ka moqif kya hai? Waaqai ye jamaat shieeyo'n ki ham-nawaai karti hai ya kuch aap jaise qalamkaar jo jaadu jagaane aur chamatkaar dikhaane mein lage hue hain wo jhoot aaur naapaak ilzaam thopne waale ya to ahmaqo'n ki Jannat mein rahe hain aur unhe'n kisi ki koi khabar hi nahi hai, ya to jaan boojh kar mughaalata<sup>136</sup> aur dhoka dene ki khaatir aisi harkate'n kar dete hain, ya baseerat-o-basaarat se bilkul aari hain.

Sooraj Ki Raushni Ko Andha Agar Na Dekhe  
Taahir Tumhe'n Bataao Sooraj Ki Kya Khataa Hai

### **Nawab Siddiq Hasan Khan Aur Nawab Waheed-uz-Zama Khan Saahibaan (rhh):**

In dono ke tafarrudaat<sup>137</sup> mein na jamaat ke masaael the aur na aaj hain, balke ye wo masaael hain jo dar-haqeeqat fiqa Hanafi ke masaael hain aur un hazraat ke zehno'n mein us waqt se pewast the jab wo Hanafi mazhab koi slam ka mutabaadil samajhte the aur uski taaeed-o-nusrat mein badh-chadh kar hissa lete the.

Waheed-uz-zama رحمته الله ki kitaabo'n mein madh-o-qadh ke dono pehlu maujood hain, jiski wujuhaat ka tazkira jamaat ke arbaab-e-qalam kar chuke hain, wo pehle Hanafi the, aakhir mein mazhab-e-ahle hadees ikhtiyaar kar liya, magar ahle hadees hone ke bawujood un par taqleedi rang aur uske asaraat baaqi the.

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<sup>136</sup> T: (مُغَالَطَةٌ) Dhoka, fareb, jhaansa, ghalat-fehmi [Rekha]

<sup>137</sup> T: (تَفَرُّدٌ) Infiraadiyat [Rekhta]

Baqaya-jaat ki jhalak aakhri umar ki tehreero'n mein bhi paai jaati hai, jaise ke: Taiseer-ul-Baari mein likhte hain: "Sahaabiyat ka adab ham ko isse maane'<sup>138</sup> hai ke ham Moawiya رضي الله عنه ke haq mein kuch kahe'n, lekin sach baat ye hai ke unke dil mein Aap ﷺ ke ahle baet ki ulfat aur mohabbat na thi". (Taiseer-ul-Baari: P90)

Waheed-uz-Zama ki manqoola<sup>139</sup> ibaaarat se Hazrat Moawiya رضي الله عنه khaati<sup>140</sup> qaraar paate hain, magar doosre hi safha par likhte hain ke maaloom hua ke kisi mujtahid ko masaael-e-qiyaas mein doosre mujtahid par eteraaz ka haq nahi pohonchta. Yahan mujtahid se muraad fiqa hai, yaane Moawiya رضي الله عنه shariyat ke masaael se waqif hain. (Taiseer-ul-Baari: P91)

Inki is tarah ki mutazaad<sup>141</sup> aur qaabil-e-giraft tehreero'n par ulama-e-jamaat ne naqd farmaya hai. Baaz masaael mein inki laghzisho'n ki taraf ishaara kiya gaya hai, ye unke tafarrudaat hain jin se Jamaat Ahle Hadees ne baarha baraa-at ka izhaar kiya hai aur unki wo kitaabe'n jin ka Ghazipuri aur taap tamaam mullao'n ne hawaala diya hai naayaab hain, jamaat kisi bhi mutaiyyan shakhs ko jamee umoor-e-sharaiya mein authority nahi maanti.

Lekin afsos-sad-afsos ke ye muft-khor mufti aur ulama-e-ahnaaf, deoband ke sanad-yaafat ashkhaas ki bewaqoofi hai ya Allah ki taraf se un par musallat-karda saza jo unki aankho'n pe parde pade hue hain jiski wajah se ye apne ghar mein hi aag lagaa rahe hain. Ahle Hadees par kiye gae eterazaat dar-haqeeqat fiqa Hanafi par kiye gae eterazaat hi hain, jo aaj ke deobandi jaan kar ya anjaane mein Ahle Hadees par keechad uchaalne ke liye kar rahe hain.

Mufti Saahab tum ne jo ghair muqallideen ko najis kutte aur khinzeer-e-ghair muqallideen, aur sharab ghair muqallideen ka kok-shaastr, ye

<sup>138</sup> T: (مَنَع) Rukaawat, rokne waala, manaa karne waala [Rekhta]

<sup>139</sup> T: (مَنْقُولَه) Naqal kiya hua, dohraaya hua, manqool [Rekhta]

<sup>140</sup> T: (خَاطِي) Jaan kar ghalati karne waala [Rekhta]

<sup>141</sup> T: (مُتَضَاد) Ek-doosre ki zidd, ulta, mukhaalif, bar-khilaaf [Rekhta]

saara kuch aap hi ki kitaabo'n se le kar likha gaya hai. Aap apni maayanaaz kitab Durre Mukhtar utha kar dekhe'n. Maine apni pichli kitab "Talaash-e-Haq Ka Safar" 20 jhalkiyaa'n dikhaai hain, dekh le'n.

Ye kitaab aapke paas maujood hain, agar un mein se kuch masaael hamari kitaabo'n mein paae jaate ho'n to wo bhi aap se tauba karke bhaage hue ulama-e-ikraam ki karam-farmaai ka natija hai, jaisa ke maine oopar zikr kar diya hai ke Waheed-uz-zama waghaira ke baare mein sirf wo hi nahi, mera bhi yehi haal hai, poora khandaan hanafiyat mein tha.

Aap jaise muftiyo'n ki sohbat mein reh kar jo kuch dekha aur seekha uski wajah se raah-e-faraar ikhtiyaar ki, Allah ka ehsaan hai ke marne se pehle usne mere liye hidaayat ke darwaaze khol diye warna mera hashar bhi aap logo'n ke saath hota.

Ye ek (1) lambi dastaan hai, jitna kaam nau-muslimo'n ne islam ke liye kiya hai utna wiraasat mein baithe sanad-yaafat musalmano ne nahi kiya. Isi tarah hanafiyyat aur doosre firqo'n se bhaag kar jo Ahle Hadees hue hain unho'n ne jitna kaam kiya wo paedaaishi Ahle Hadeeso'n ne nahi kiya. Hamare barre-sagheer mein deobandiyat aur Tableeghi Jamaat ka asli chehra logo'n ke saamne lane ke liye Shaikh Syed Meraj Rabbani (حفظه الله) ne jis tarah mehnat ki, jiski wajah se hazaaro log hanafiyyat ko laat maar kar QoS ke daaman mein aakar najaat paai hai.

Unhi mein se main bhi ek (1) hoo'n, unho'n ne Tableeghi Jamaat ka asli Chehra 12 cd's ki shakl mein taqseem karwaai jise kisi bhi jamaati maai ke laal mein jhutlaane ki himmat nahi, kyonke unho'n ne unki pol unhi ki kitaabo'n se khol di hai. Aur aap ko ye jaan kar taajjub hoga ke ye barailwi maslak se bhaag kar Ahle Hadees hue hain. In jaise logo'n ko andar ka haal acchi tarah maaloom hota hai, ye ghar ke bhedi hote hain aur saari sacchaai aur haqeeqat se waqif hote hain. Unki taqareer mein sacchaai hoti hai jo sunne waalo'n par asar kar jaati hai. Aise saenkdo'n ulama hain jinho'n ne apne aabaai maslak ko khair-aabaad

keh kar Maslak-e-Ahle Hadees ko ikhtiyaar kiya, jiski wajah se aap jaiso'n ki neend haraam ho gai hai aur pao'n tale zameen khisakne lagi hai, aur is tarah ki be-tuki harkate'n karne par majboor ho gae ho. Aur is tarah ki gandi zaban istemaal karna shuru kar diya hai.

Aapko maaloom hi hai, kyonke aap mufti hain, munaafiq ki nishaniyo'n mein se ek (1) nishani ye hai ke baat karte waqt gaaliyo'n par utar aae. Is lehaaz se jitne bhi mufti gaaliyaan bak rahe hain 25% munaafiq ho chuke hain.

Hamare ek (1) aur Shaikh Professor Doctor Syed Talib-ur-Rahman (حفظه الله) hain, jin ke 4 bhai hain. Doctor Syed Taiyyab-ur-Rahman (حفظه الله), Doctor Syed Shafiq-ur-Rahman (حفظه الله), Shaikh Tausif-ur-Rahman (حفظه الله) aur Syed Saeed-ur-Rahman (حفظه الله). Poora khandaan choti ke ulama mein gine jaate hain, jinki deeni khidmaat ka koi andaaza nahi lagaaya jaa sakta. Ye paancho'n bhai sirf daawat-e-haq ke liye apni zindagi waqf kar chuke hain. Professor Doctor Syed Talib-ur-Rahman (حفظه الله) ek choti ke munaazir hain, unho'n ne bohot saari kitaabe'n bhi likhi hain, un mein se sabse maqbool-tareen 2 kitaabe'n hain, jinho'n ne Deobandiyat aur Tableeghi Jamaat ka gala ghont kar rakh diya hai. Ye dono kitaabe'n arbi zaban mein likhi gae'n aur arab mumaalik mein itni maqbool huee'n ke deobandi, Hanafi jo yahaa'n ke saare ulama salafiyyat aur ahle hadeeso'n ka chola pehen kar arbo'n ko loot rahe the, in do (2) kitaabo'n ko padhne ke baad unki jholi khaali ho gai, unko bheek milna band ho gaya. Un kitaabo'n ke naam hain:

① Deobandiyat, Taareekh Aur Aqaaed.

② Tableeghi Jamaat, Taareekh Aur Aqaaed.

Ye dono kitaabe'n urdu mein bhi chap chuki hain aur mere paas maujood bhi hain. Chaahiye to mujh se lekar padh sakte hain. Arab mumaalik se jab bheek band ho gai to hind-o-paak ke mashoor shakhs aur jaane maane hazraat Saudi pohonche, jin mein Hindustan se Maulana Salman Nadwi Saahab aur Pakisan se Saabiq Sadr Ayyub Khan

ke farzand ko hukumat ki satah par rawaana kiya gaya. Taake ye Saudi hukumat ko manaa sake'n aur unse guzaarish kare'n ke in kitaabo'n par paabandi lagaai jaae. Itni koshisho'n ke bawujood naakaami unke haath aai. Ye log apna latka hua mu'n lekar apne mulko'n ko waapas aagae, Arab mumalik mein to unke kartooto'n ka parda faash ho chukka hai. Jab chande band hue to Saudi hukumat ko badnaam karne aur bura-bhala kehne mein in logo'n ne koi kasar nahi chodi hai.

Jab se deobandi maslak ke mufasssir-e-Quran Maulana Shabbir Usman Saahab ki Quran ki tafseer ko Saudi Arab ke ulama ne zabt kiya aur Quran ki us tafseer mein deobandiyon ka shirk zaahi rho gaya aur Allah ke fazal se Ahle Hadees aalim Haafiz Salauddin Yusuf ﷺ ki tafseer Saudi hukumat ne chaap tab se barre-sagheer mein ahle hadeeso'n ke khilaaf ek (1) zordaar muhim chalaai gai aur jalse munaqqid karke ahle hadeeso'n ke khilaaf zeher ugla gaya. Nafrato'n ka bazaar garam ho gaya aur ummat ke ittihaad ke naare lagaane waale khud ittihaad ko todne mein lag gae. Allah Ta'ala ummat-e-muslima ki hifaazat farmaae, aainda dekhna hoga ke ye oont kis karwat baetha hai.

### **Aap Ki Ye Bokhlaahat:**

Ye kyon ho raha hai? Iske asbaab kya hain? Quran aur Ahadees ke baare mein inkaar, ye kya hai? Ye padh le'n to haqeeqat waazeh ho jaaegi.

### **Jhooti Hadees Ki Ek (1) Misaal:**

Fiqa-e-Hanafi ki mashoor darsi kitab 'Usool-e-Shaashi' mein likha hai ke Nabi-e-Kareem ﷺ ne farmaya: "Log mere baad jhooti hadeese'n bayaan karenge, pas jab tumhare saamne koi hadees bayan ki jaae use Quran par pesh karo, agar Quran ke mutaabiq ho to qubool karlo warna radd kar do". (Usool-e-Shaashi) Nez, likha hai ke Imam Muhammad bin Ismail Bukhari رحمه الله ne ise apni saheeh mein riwayat kiya hai aur wo bohut bade mohaddis the. Pas yehi is hadees ki sehat ki dalaal hai, choonke Imam Bukhari ne ise riwayat kiya hai, iske khilaaf kisi qism ki

tanqeed par tawajjo na di jaae, yehi baat Sharah Usool-e-Bazdawi mein hai. (Usool-e-Shaashi)

Jabke haqeeqat ye hai ke is hadees ka Imam Bukhari رحمہ اللہ ki poori kitaab mein kaheen bhi zikr nahi, balke ye mauzoo aur man-ghadat hai, yaane bilkul jhooti hadees hai. (Taajjub! Taajjub!!)

Hadees mein tehreef ki bhi ek (1) misaal mulaahaza keejiye ke taqleed-e-jaamid ne Hanafi muqallideen ko is hadd tak pohonchaya ke apne khud-saakhta alfaaz ko ahadees-e-nabawiya mein milaane se bhi daregh nahi karte.

Chunache Idaara-tul-Uloom-al-Islamiya, Karachi ne 'Al Musannaf Ibne Abi Shaiba' ki aur Hazrat Waael bin Hujr رحمہ اللہ se marwi hadees mein 'تحت السرة' (naaf ke neeche) ke alfaaz ka izaafa kar diya, jo ke asal kitab mein nahi hai. Aur is baat ka eteraaf ulama-e-ahnaaf khud kar chuke hain. (Dekhiye, Faiz-ul-Baari Sharah Bukhari Allama Anwar Shah Kashmiri)

### Quran Mein Tehreef Ki Naapaak Jasaarat:

Sawaal paeda hota hai ke jab jhooti hadeese'n bayaan karne par Allah ke Rasool ﷺ ne jahannum ki waeed sunai hai, chunache irshad-e-Nabawi ﷺ hai:

مَنْ كَذَبَ عَلَيَّ مُتَعِدًّا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

Jis ne jaan boojh kar mujh par jhoot bandha wo apna thikaana jahannum banaa le. (Muttafiq alae)<sup>142</sup>

Phir ulama-e-muqallideen ko jhooti hadeese'n bayaan karne ki jurat kyouunkar hui? Jawaab ye hai ke andhi-o-jaamid taqleed wo aalamgeer marz hai jiski wajah se ek (1) aalim aur samajhdaar insaan bhi jahaalat aur Gumraahi ke gadhe mein gir jaata hai.

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<sup>142</sup> T: Ye hadees Bukhari aur Muslim, dono kitaabon mein maujood hai [RSB]



Aap ko jhooti hadeeso'n ke ghadne waalo'n par taajjub ho raha hai, yaha'n to Quran mein bhi tehreef karne ki naapaak jasaarat ki gai hai. Aap suboot dekhna chaahate hain to mulaahaza keejiye. Hanafi (deobandi) mazhab ke maaya-naaz aalim Shaikh-ul-Hind Mahmood-ul-Hasan ne apni mashoor kitab 'Eezaah-ul-Adilla' mein ek (1) ahle hadees aalim ki kitaab ka jawaab pesh kiya hai. Pas jab Ahle Hadees aalim ne radde taqleed par aayat:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Phir agar tum baaham kisi cheez mein ikhtilaaf karo to use Allah aur uske Rasool ki taraf lauta do, agar tum waaqai Allah aur aakhirat ke din par imaan rakhte ho. Ye behtar hai aur anjaam ke lehaaz se bohut accha. (Surah-an-Nisa: 59)<sup>143</sup>

se istidlaal kiya to Shaikh-ul-Hind ne iska jawaab diya aur apne khayaal mein iske jawaab mein ek (1) aayat bhi likh di aur usi par apni peshkarda aayat ko mustadil<sup>144</sup> banaya, lekin us aayat ka quran-e-majeed mein kaheen bhi wujood nahi. Chunache Shaikh-ul-Hind Mahmood-ul-Hasan raqamtaraz hai.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴿وَأُولَى الْأَمْرِ مِنْكُمْ﴾ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Aur zaahir hai ke Ooolil Amr se muraad is aayat mein siwaae Ambiya Ikraam ﷺ ke aur koi hain? So dekhe" is aayat se saaf zaahir hai ke Ambiya-o-jumla oolil amr waajib-ul-ittibaa hain. Aap ne aayat:

<sup>143</sup> T: Urdu pdf mein tarjuma nahi tha, ye tarjuma Ahsan-ul-Bayaan, Darussalam se liya gaya hai [RSB]

<sup>144</sup> T: (مُسْتَدِيل) Daleel dene waala, daleel se saabit karne waala shakhs [Rekhta]

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (Surah-an-Nisa: 59).

To dekh li, aur aap ko ye ab tak maaloom na hua ke jis Quran-e-Majeed mein ye aayat hai usi Quran mein aayat-e-mazkoora bila-maaruzah ahqar bhi maujood hai. Ajeeb nahi ke aap dono aayato'n ko hasb-e-aadat mutaariz<sup>145</sup> samajh kar ek (1) ke naasikh aur doosri ke mansookh hone ka fatwa lagaane lage'n. (Eezaah-ul-Adilla: 93)<sup>146</sup>

Eezaah-ul-Adilla ki mundarja baala ibaaarat ko ek (1) baar phir ba-ghaur padhiye aur dekhiye ke Shaikh-ul-Hind Mahmood-ul-Hasan ki starah Ahle Hadees aalim ki pesh-karda aayat:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (Surah-an-Nisa: 59).

Phir agar tum baaham kisi cheez mein ikhtilaaf karo to use Allah aur uske Rasool ki taraf lauta do, agar tum waaqai Allah aur aakhirat ke din par imaan rakhte ho. Ye behtar hai aur anjaam ke lehaaz se bohut accha.

Ke muqaable mein ek-dosri aayat pesh kar rahe hain, jiske alfaaz ye hain:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ۖ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

“Pas ind-at tanaaza muaamala ko Allah aur Rasool aur Ulama-e-Ikraam ki taraf lautao”. Aur kis tarah is Ahle Hadees aalim par bhabti kaste

<sup>145</sup> T: (مُتَعَارِض) Ek doosre ki zid ya mukhaalif, bar-aks [Rekhta]

<sup>146</sup> T: Is Original Scan ke liye is pdf ke aakhri 2 page dekhiye. [RSB]

hue farmate hain ke wo aayat to dekh li lekin doosri aayat-e-maaruzahqar ka aap ko ab tak pata nahi chala.

Ab sawaal paeda hota hai ke ye doosri aayat jiska taaruf Maulana Shaikh-ul-Hind aayat-e-mazkoora baalaa maaruzahqar ke alfaaz se karaa rahe hain Quran-e-Majeed ki kis Surah mein hai?

Quran-o-Hadees mein tehreef ki in naapaak jasaarato'n par Mohaddis-ul-Asr Maulana Sultan Mahmood Multani (Jalaalpur Peerwaala) you'n raqam-taraz hain: 'Is qims ki sangeen harkaat par ek (1) momin ka dil yaqeenan kudhta<sup>147</sup> hai aur ye dekh kar ummat-e-muslima ko jo qudrat ki taraf se ye khabar di gai hai ke iske deeni ma-aasir<sup>148</sup> tehreef-o-tabaddul se mehfooz rakhenge. Is khusoosiyat ko bhi kuch log paamaal karne ke darpe hain. Ek (1) baa-ghaerat musalman ko ghussa aata hai, lekin agar aisa na hota to Rasool (ﷺ) farma gae hain, jaisa ke Hazrat Abu Saeed Khudri (رضي الله عنه) se marwi hai ke Rasool Allah (ﷺ) ne farmaya:'

"Tum log apne se pehle guzarne waalo'n ke peeche chaloge. Baalish-ba-baalisht, haath-ba-haath, hatta ke agar wo zab (yaane saanda ya goh) ke bil mein ghusenge to tum bhi unke peeche chaloge. Logo'n ne kaha ke Ya Rasool Allah! Un guzarne waalo'n se yahood-o-nasaara muraad hain? To Aap (ﷺ) ne farmaya: Ye na ho'n to aur kaun?" (Muttafiq alae)

Yaane wo tamaam qabaahate'n jo yahood-o-nasaara mein maujood hain wo ummat-e-muhammadiya mein se baaz logo'n mein bhi paai jaaengi. Choonke tehreef fe kutub ad deen<sup>149</sup> ki bidat un mein maujood thi, ab agar muddaiyaan-e-islam mein se aisa karne waala koi paeda na hota to Rasool (ﷺ) ki sadaaqat ka ek (1) naya nishaan saamne na aata. In harakaat par muttala hone se ek (1) momin ka imaan yaqeenan badh jaata hai aur be-saakhta uske mu'n se nikalta hai:

<sup>147</sup> T: (كُرْهُنَا) Afsos karna, dil jalaana [Rekhta]

<sup>148</sup> T: (مَأْثِر) Acchi yaade'n, hadeese'n, aasaar [RSB]

<sup>149</sup> T: (مَأْثِر) Hadeesen, taareekhen, nishaniyaa'n, yaadgaare'n, aasaar [Rekhta]

صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ وَصَلَّى اللَّهُ عَلَى رَسُولِهِ الصَّادِقِ الْمُصَدِّقِ وَعَلَى الَّذِينَ  
 سَبَّحُوا أَحَادِيثَهُ وَوَعَوْهَا وَبَلَّغُوهَا وَجَمَعُوهَا مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَاتَّبَاعِهِمْ  
 مِنْ أُمَّةِ الْمُحَدِّثِينَ رَضِيَ اللَّهُ عَنْهُمْ وَأَرْضَاهُمْ أَجْمَعِينَ. (Surah-an-Nisa: 59)

Allah ka waada saccha hai, deen qiyaamat tak ke liye bilkul mehfooz hai. Deen mein tehreef ki jasaarat karne waale log mukhtalif zamaano'n mein paeda hote rahe hain, jinho'n ne kabhi mauzoo ahadees bayaan kee'n aur kabhi Quran mein tehreef ki naapak jasaarat ki. Lekin choonke Allah ka waada saccha hai aur Muhammad ﷺ Allah ke aakhri Rasool hain. Aur taa-qiyaamat Aap ﷺ ki nabuwwat-o-risaalat qaaem hai. Tehreef fid-deen ke murtakibeen apni naapaak koshisho'n mein hamesha naakaam-o-naamuraad rahe hain aur rahenge. In sha Allah. (Risaala Na'm-ush-Shuhood Alaa Tehreef-ul-Ghaalleen Fee Sunan Abu Dawood)

### Shah Waliullah Ki Shahaadat:

Shaikh Ahmad bin Abdur Raheem -al-maarooof Shah Waliullah Mohaddis Dehelwi (d 1176hijri) raqamtaraaz hain: "Agar yahoodiyo'n ka namoonaa dekhna chaahte ho to un badtareen ulama ko dekh lo jo duniya-talbi mein mashghool hain, jin mein taqleed ki bimaari ghar kar gai hai, jinho'n ne Kitab-o-Sunnat se mu'n modh liya hai, aur ek (1) hi imam ke peeche lage hain aur Shaare'-e-Maasoom ke kalaam (hadees) ko chod rakha hai. (aur apne imam ke qaul ko to) mauzoo hadeeso'n aur fuzool taaweelo'n se mazboot bana kar usi par tamassuk<sup>150</sup> kiye baethe hain, bas (yehi baatil aur gumrah-kun) rawish unki halaakat k sabab bani". (Al Fauz-ul-Kabeer Fee Usool ut Tafseer)

<sup>150</sup> T: (تَمَسُّكٌ) Pakadna, acchi tarah giraft mein lena [Rekhta]

## Ahadees-e-Saheeha Radd Karne Ke Chand Usool-e-Ahnaaf:

Shah Abdul Aziz Mohaddis Dehelwi ﷺ fiqa par tabsara karte hue farmate hain: “Ahnaaf ne 9 usool aise waza’<sup>151</sup> kiye hain jin se maqsad ahadees ka radd tha. Jin ki tafseel hasb-e-zail hai:”

✽ Kitabullah par ziyaadati mansookh hai. Is usool ke atahat koi mashoor hadees bhi nas nahi ban sakti.

✽ Mursal ko qaabil-e-amal samajhna.

✽ Ziyaada sanado’n waali hadees qaabil-e-qubool nahi. Qubooliyat ka taalluq raawi ke faqeeh hone ke saath hai.

✽ Jirah mufassar qaabil-e-qubool hogi. Yaane jirah wo qaabil-e-qubool hogi jis mein wazaahat ho ke falaa’n raawi mein ye aeb paaya jaata hai. Aksar taur par jirah ghair-waazeh hoti hai.

✽ Imam Ibnul Hamaam ka qaul hai ke BoM ki ahadees mein nazar hai, yaane in ahadees ko qubool kar lena zaroori nahi.

✽ Jab hadees aur imam ka qaul aapas mein mukhaalif ho’n to Imam ke fatwa par amal hoga.

✽ Raae ke darwaze ko band hone se bachaane ke liye ghair-faqeeh sahaabi ki riwaayat par amal karna.

✽ Aam ko khaas nahi kiya jaa sakta, yaane ek (1) hadees aam ka hukm rakhti hai, lekin doosri hadees mein kisi amr ko khaas kar diya jaata hai to baad waali qaabil-e-qubool na hogi (halaanke aisi be-shumaar ahadees hain jin mein koi hukm aam hai aur doosri mein khaas).

✽ Khaas mubeen ho yaane uske bayaan ki zaroorat hi na ho. (Fataawa Azizi ba-hawaala Muqallideen Aimma Ki Adaalat mein)

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<sup>151</sup> T: (وَضْعُ كَرْمَةٍ) Waza kiya hua, banaaya hua, tashkeel diya hua [Rekhta]

## Usool Karkhi:

Hanafiyo'n ke mashoor Imam Abul Hasan Obaidullah bin-al-Hussain-al-Karkhi-al-Hanafi (d 320h) ne to yaha'n tak ke keh diya hai: 'Har wo aayat (Quran) ya hadees (Rasool ﷺ) jo hamare mazhab ke khilaaf ho uski taaweel ki jaaegi ya use mansookh samjha jaaega'. (Usool-ul-Karkhi wat Tashree-ul-Islami)

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

Muqallideen ke mundarja-baala usool ke tahat imam ko na sirf hadees-e-Rasool ﷺ par fauqiyat haasil hai balke use kalaamullah par bhi tarjeeh di gai hai. Isse badh kar andhi-o-jaamid taqleed ki zalaalat aur kya hogi!!

Agar hadees qiyaas ke muwaafiq ho to amal zaroori hoga. Agar qiyaas ke mukhaalif ho to hadees ko chod kar qiyaas par amal karna ziyaada behtar hoga. (Usool ash Shaashi)

Maaloom hua ke muqallid mutaassib hota hai, muqallid ka sirf ek (1) hi mudda-aa<sup>152</sup> hota hai ke apne mazhab se chimta rahe, khwah use Quran-o-Hadees ki sareeh mukhaalifat karna pade ya apne hi banaae hue usool se inhiraaf karna pade.

Fuqaha Sahaba رضی اللہ عنہم کی riwayat qiyaas ke muwaafiq ho'n ya mukhaalif sab qubool magar Hazrat Abu Huraira رضی اللہ عنہ کی riwayaat mukhaalif-e-qiyaas hargiz qubool nahi ki jaaengi kyouнке wo ghair-faqeeh the. (Miraat-ul-Usool Ma' Sharah Mirqaat-ul-Usool)

Na sirf ye ke kutub-e-fiq-e-Hanafi ke an-ginat masaael Quran aur Ahadees-e-Saheeha ke sareeh mukhaalif hain, balke un mein kasrat ke saath zaef, balke mauzoo ahadees bhardi gai hain. Ahle taqleed ahnaaf ke nazdeek hadees par amal karna gumraahi hai. Muqallideen-e-ahnaaf ke nazdeek QoS ke zaahir par amal karna kufr hai.

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<sup>152</sup> T: (مُدَّعَا) Maqsood, maqsad, ghaz [Rekhta]

Mazaahib-e-Arba ke alaawa kisi aur ki taqleed jaaez nahi, agarche wo Aasaar-e-Sahaba ﷺ, Ahadees-e-Rasool ﷺ ya Quran ke muwaafiq hi ho'n. Mazaahib-e-Arba se nikalne waala gumraah hai, balke basa-auqaat kufr tak pohonch jaata hai wo is liye ke Kitab-o-Sunnat ke zaahir par amal karna usool-e-kufr mein se hai. (Tafseer-e-Saawi bar-haashiya Jalalain, masri)

### **Ummat-e-Muslima Ko Firqo'n Mein Batne Se Bachaane Ka Dhoka:**

Sirf bhole-bhale musalmano ko ullu banaane ke liye ye kehte hue nahi thakte ke ummat pehle hi firqo'n mein bati hai. Usko mazeed firqo'n mein taqseem na karo. Lekin duniya mein aisa kaun maai ka laal hai jo Nabi ﷺ ki farmai hui baat ya peshan-goi ko badal sake. Nabi ﷺ ne bata diya ke ummat 73 firqo'n mein taqseem hogi to ye ho kar rahegi. Ye mera imaan hai aur saari duniya ke musalman bhi mil kar koshish kar le'n to ye 73 ko 71, ya 72 firqo'n par rok nahi sakenge.

Lekin agar ham khuloos ke saath daawat ilallah ko sirf aur sirf Allah ki khushnoodi haasil karne ki gharz se Kitabullah aur Sunnat-e-Rasool ﷺ ki saheeh taalimaat ko Allah ke bando'n ke saamne pesh karenge to Allah Ta'ala bando'n ke dilo'n ko jaanta hai aur jo bhi sidq-e-dil se un taalimaat ko qubool karne ke baad apni zindagiyo'n mein un ahkamaat par amal-paera hoga to Allah Paak usko hidaayat se nawaaz dega.

Ek (1) tabqa jiska zikr Nabi ﷺ ne kiya hai, us mein ziyaadati ho sakti hai aur Jannat mein daakhil hone waalo'n mein kuch ziyaadati aur dozakh se najaat paane waalo'n mein kami ho sakti hai, lekin qiyaamat ke din tak ummat-e-muslima ke 73 firqe ko behrehaal ho kar hi rahenge. Aur jo log yahaa'n par dikhlaawe ke musalman bane aur logo'n ko gumraah karte rahe, aakhirat mein jab apne guru ke saath hauz-e-kausar par pohonchne ki koshish karenge to farishte dhakke maar kar jahannum ki taraf le jaaenge. Aap se behtar is baat k ailm kise hoga? Aap khud faisla kar le'n ke ye kaun log honge?

Aap ne ek (1) sawaal ke jawaab mein baja-farmaya tha: ‘Imam Abu Hanifa ؓ ke zaman eke hajjaam ko aaj ke aalimo’n se ziyaada ilm tha’. Isi wajah se ummat-e-muslima aaj is muqaam par aakhadi hui hai. Isi tarah Imam Abu Hanifa ؓ aur unke muqallideen se to ek (1) kaneez ke paas ziyaada ilm tha. Kyouнке Nabi ﷺ ne us kaneez se jab sawaal poocha ke Allah kahaan hai? To usne fauran jawab diya tha ke Allah Arsh par hai. Aur poocha ke main kaaun hoo’n? To usne bila-taakheer jawaab diya tha ke aap Allah ke Nabi ﷺ hain, to us waqt Nabi ﷺ ne irshad farmaya tha: ‘Ye momina hai, ise aazaad kar do’. (Muslim)

Lekin afsos ki baat hai ke hamare choti ke ulama ne wahdat-ul-wujood ka aqeeda ghad kar ummat ka sattiyaanaas kar diya hai. Agar un mein se koi us kaneez ki jagah hota to zaroor pukaar uthta ke Allah mere andar ya main khud (nauzubillah) Allah ke andar, aur dar-haqeeqat ham dono ek (1) hi aur ab khud aap ke bayaan se bhi ye saabit ho gaya hai k eap bhi usi aqeeda ke qaael hain.

### **Wahdat-ul-Wujood, Tasawwuf, Sufism:**

Soofi aur Musalman, dono alag aur mutazaad cheeze’n hain. Jis tarah zulmat aur raushni, din aur raat, aasmaan aur zameen aapas mein nahi mil sakte. Usi tarah tasawwuf aur islam bhi aapas mein nahi mil sakte, tasawwuf se zillat-o-shikast ki boo aati hai. Tasawwuf-e-baatil ne kitne ghar jalaae hain, kitno’n ko bidat-o-zalaalat aur kufr-o-shirk ki waadiyo’n mein bhataкта chod diya hai aur beshumaar seedhe-saadhe musalmano ke dimaagho’n mein QoS aur unki taraf bulaane waalo’n ke khilaaf nafrat bhardi hai. Tasawwuf is roo-e-zameen par ek (1) badtareen shirk aur dozakh ki bhadakti aag ka ek (1) shola hai. Tasawwuf-e-baatil islaam ka sabse bada aur badtareen dushman hai.

### **Deen-e-Tasawwuf Ka Khulaasa:**

Mukhtasar alfaaz mein tasawwuf ka khulaasa ye hai ke ahle tasawwuf ka wujood ke baare mein aqeeda ye hai ke mutlaq-e-aen muqaiyyid hai. Yaane Allah Subhanahu wa Ta’ala ki zaat-e-giraami aen makhloq



hai. Unke aqaaed ke mutaabiq kufr-o-imaan aur shirk-o-tauheed, dono ek haqeeqat ke do (2) naam hain. Deen ke baare mein unka tasawwuf ye hai ke deen ka naazil karne waala Khallaaq-e-Aalam aur nau-e-insaani jiske liye deen ko naazil kiya gaya dono fil-waaqe ek (1) hain, kyonke jo shariyat naazil hui wo bhi aen Allah hai aur bashari soorat mein khud Allah Ta’ala ki hi zaat jalwa-gar hai.

Aakhirat ki jaza-o-saza ke baare mein ahle tasawwuf ka imaan hai ke wahan jaza-o-saza dono ek (1) hi aaina ke do (2) rukh hain unke darmiyaan koi farq nahi, jannat-ul-firdaus ki naa-qaabil-e-tasawwur be-sh-baha nemate’n ho’n ya jahannum ke bhadakte hue shole, haqeeqat-o-waaqiyat<sup>153</sup> ke etebaar se dono ek (1) hi hain.

Akhlaqiyaat ke baare mein unka khayaal hai ke khair ho ya shar, sharaafat-o-najaabat ho, ya zalaalat-o-behoodgi, dono apni gharz-o-ghaayat aur qadr-o-qeemat ke lehaaz se ek (1) hain, un mein ko tafreeq nahi.

Jahan tak aqal-o-fikr ka sawaal hai to unke nazdeek haqaaeq aen auhaam-o-khurafaat hain. Haqaaeq ki jaanch ka meyaar sirf aur sirf zauq-e-insaani hai, haq aur baatil ke darmiyaan unke nazdeek koi tafreeq nahi. Mukhtasaran you’n keh le’n ke kul ka kul Allah Ta’ala ki zaat hai. Aur Ibne Arbi ke alfaaz mein maujood zaat ki ek (1) hi haqeeqat zaat-e-Ilaahi hai aur koi bhi shae apni hi zid nahi ho sakti.

### **Wahdat-ul-Wujood: Ulama-e-Deoband Ka Aqeeda:**

① [Haji Imdadullah Muhaajir Makki:](#)

Masla-e-wahdat-ul-wujood haq-o-saheeh hai. Is masla mein koi shak-o-shubha nahi hai faqeer-o-mashaaekh-e-faqeer aur jin logo’n ne faqeer se baeat ki hai sab ka aqeeda yehi hai. Maulwi Muhammad Qasim Saahab, Maulwi Muhammad Yaqoob Saahab, aur Maulwi Ahmad Hussain Saahab waghaira ham faqeer ke aziz hain aur faqeer se taalluq rakhte hain, wo kabhi khilaaf-e-etiqadaat-e-faqeer-o-khilaaf-e-

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<sup>153</sup> T: (وَقِيْعَم) Haadisa, waaqia, amal [Rekhta]

mashraf-e-mashaaekh ba-tareeq-e-khud maslak ikhtiyaar na karenge.  
(Shamaaem-e-Imdaadiya: Hisaa 1 P32)

Masla-e-wahdat-ul-wujood sirf soofiya ke liye hai, wohi tandurst hain, wohi us nemat ko istemaal kar sakte hain, baaqi tamaam logo'n ke liye ye nazariya zeher-e-qaatil hai.

## ② Ibne Arbi aur Wahdat-ul-Wujood:

Ibne Arbi aqeeda-e-wahdat-ul-wujood ke baare mein likhta hai: 'Is nazariye ki tableegh Allah ke Nabi ﷺ ke zimme aur Nabi ﷺ ne ye khidmat Ibne Arbi ke supurd kardi. (al-ayaaz billah) Jo kuch maine 'Fusoos-ul-Hikam' mein likha hai ye sab kuch maine manaami kashf<sup>154</sup> ke zariye Aap ﷺ se suna hai'.

## ③ Maulana Zakariyya Aur Wahdat-ul-Wujood:

Insan Allah ki hi soorat hai aur yehi aqeeda-e-wahdat-ul-wujood ki buniyaad hai. Pas ziyaada arz karna gustaakhi aur shookh-chashmi<sup>155</sup> hai. Ya Allah maaf farmana ke Hazrat ke irshad se thereer hua hai. Chota hoo'n, kuch nahi hoo'n, tera hi zil<sup>156</sup> hai, tera hi wujood hai. Main kya hoo'n, kuch nahi hoo'n, aur wo jo main hoo'n wo tu hai, aur main aur tu khud shirk-dar-shirk hai (استغفر الله، استغفر الله). (Fazaael-e-Sadqaat: Hissa Duwam: P552)

Ek (1) jagah Zakariyya Saahab wahdat-ul-wujood ko tasawwuf ka ibtidaai daur qaraar dete hain. Isi tarah mashoor wahdat-ul-wujood soofi Mansoor Hallaaj ke baare mein Zakariyya Saahab farmate hain:

Di gai mansoor ko phaansi adab ke tark par

Tha-an-al-haq, haq. Magar ek lafz-e-gustakhaana tha. (Wali-e-Kaamil az Mufti Aziz-ur-Rahman: P249)

## ④ Maulana Asharf Ali Thanwi Aur Wahdat-ul-Wujood:

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<sup>154</sup> T: (كشَف) Ghaib ke asraar zaahir hona, khulna [Rekhta]

<sup>155</sup> T: (شوخی چشمی) Be-sharmi, be-hayaai [Rekhta]

<sup>156</sup> T: (ظِل) Aks partao [Rekhta]

Shah Saahab ke zamane mein kisi shakhs par jin aaya. Us waqt ke saare maulwi jab naakaam ho gae to unho'n ne Shah Saahab ki taraf rujoo kiya, unho'n ne jhaad diya to wo usi waqt acch ho gaya. Jab unse daryaافت kiya gaya ke koi khaas tarkeeb se unho'n ne kiya. Jawab mila tarkeeb koi nahi, faqat Ya Jabbaar ki shaan padhdi gai thi. Maulana Ashraf Ali likhte hain ke kaamileen mein ek (1) darja hai Abul Waqt ke wo jis waqt tajalli ko chaahe'n apne oopar waarid kar le'n. Pas ajab nahi ke Hazrat Shah Saahab ne us waqt apne par Jabbar ki tajalli ko waarid kiya ho aur uski mazhariyat ki haisiyat se uski tawajjo se dafa' farma diya ho. (Arwaah-e-Salaasa: P68)

Zara bataa to kaafiri aur kya hai?

### Ilm-e-Ghaib:

Ilm-e-ghaib to ulama-e-ahnaaf ko goya wiraasat mein mila hua hai. Unko ilhaam aur khwaabo'n ke zariye ba-alfaaz-e-deegar wahee ki shakl mein unki rehnumaai aur murdo'n ka zindo'n se kalaam karna, aise daawe ek (1) hanafi hi kar sakta hai. Allah se darne waala aam musalman aisi jurat nahi kar sakta. Kyouнке wo jaanta hai ke ilm-e-ghaib siwaae Allah ke kisi ke paas nahi ho sakta. Ye Quran ka faisla hai. Yahan tak ke Nabi ﷺ jaisi shakhsiyat ko bhi ilm-e-ghaib nahi diya gaya. Lekin maslak-e-ahnaaf ki kitaabe'n bhari-padi hain aur aaj bhi wo likhte nahi thakte ke ilm-e-ghaib se ye sarfaraaz kiye jaate hain. Ye Quran-o-Ahadees se mazaaf nahi to aur kya hai?

### In Hadeeso'n Par Ghair Muqallideen Amal Nahi Karte?:

Yahaan par aap ne 10 hadeeso'n ka zikr kiya hai, lekin ek (1) bhi daleel nahi di. Ye kisi paagar ka qaul hai ye to bataa dete lekin main saabit karta hoo'n in hadeeso'n par aap log amal nahi karte.

① Aap ﷺ ke sar mein Hazrat Ayesha ؓ ne kanghi farmaai haalat-e-haiz mein.

Ho sakta hai ke aap ki biwi aap ko qareeb na aane deti ho, kyunke aap par kankar mein Shankar ke maanne waale biwi ko baahar ke kamre mein chod dete honge, haalat-e-haiz mein jis tarah se hinduo'n mein hota hai. Lekin meri biwi to us haalat mein bhi mere bistar par mere saath soti hai, tel bhi lagaati hai aur sar ki maalish bhi karti hai. Isi tarah se ham is hadees par amal karte hain.

② Aap ﷺ Hazrat Ayesha ؓ ki godh mein sar rakh kar tilaawat farmate aur wo haaeza hotee'n.

Aap jab apni biwi se 7 din ke liye alaahadgi ikhtiyaar kar lete hain to aap is hadees par amal nahi kar paate, lekin ham ba-qaaedgi ke saath is hadees par amal kar rahe hain. Ham bedroom mein jo kuch hota hai shareef aadmi wo bayaan nahi kar sakta.

③ Aap ﷺ ba-haalat-e-etekaaf apna sar meri (Ayesha ؓ) ki taraf nikaalte aur main haaeza hone ke bawujood dho deti.

Kya aap is hadees par amal kar rahe hain, aap masjid mein hote hain aur tumhari biwi ghar par etekaaf karti hai. Aap apna sar kis tarah ghar rawaana karte ho? Hosh ke naakhoon lo. Bewaqoofi ki saari hudood ko tod dete ho, Nabi ﷺ ka ghar aur masjid ek (1) saath the, ghar ka darwaaza masjid mein khulta tha. Jo aaj bhi maujood hai, wo masjid mein let jaate aur sar-e-mubaarak ko dehleez par rakhte to Hazrat Ayesha ؓ unka sar dho diya karti thee'n.

Ham is hadees par har waqt to amal nahi kar paa rahe hain, lekin hamare yahaa'n abhi bhi gunjaaish hai agar aisi soorat paeda hogi to in sha Allah is hadees par zaroor amal karenge.

④ Aap ﷺ joote pehen kar namaz padhte the.

Mufti Saahab! Musalman hamesha sach kehta hai, imaan se kaho tum zindagi mein kabhi joote pehen kar namaz padhte ho. Tumhare madarso'n aur masaajid mein tum ne kabhi kisi ko jooto'n ke saath namaz padhte dekha hai? Main yaqeen ke saath kehta hoo'n aap log

uske munkir ho, qaul alag hai aur mal alag hai. Baghair topi ke namaz padhne ko tum bardaast nahi karte, aankhen phaad-phaad kar dekhte ho. Agar main is hadees par amal karke tumhari masjid mein aagaya to us soorat mein mera khoon kar doge, jabke bina topi namaz padhne ke kai ahadees maujood hain, sharam karo, aisi harkato'n par.

Jab ke ham is par ba-waqt-e-zaroorat zaroor amal karte aae hain aur aainda bhi karte rahe'nge. Saudi Arab ki masaa'id mein military ke aadmi aate aur jooto'n samet namaz padhte aur nikal jaate hain, koi sawaal nahi karta. Ham log bhi gaadiyo'n mein safar karte hue ret par raaste mein namaz padhte jooto'n samet namaz adaa karte. Aaj bhi agar kahee'n baahar namaz padhne ka mauqa aagaya to aisi soorat mein jooto'n ke saath namaz padh lete hain. Yahan ki bohot saari masaa'id mein namaz-e-janaza masjid ke baahar adaa ki jaati hai, kyonke unke murde naapaak hote hain. Jabke Masjid-ul-Haraam mein janaza Kaaba ke qareeb rakh kar namaz adaa ki jaati hai, isi tarah Qabr-e-Rasool ﷺ ke qareeb maiyyat ko rakh kar masjid-e-nabawi mein namaz-e-janaza adaa ki jaati hai aur un dono jagaho'n par amal taqreeban har namaz ke baad dekha jaata hai. Shaaz hi koi namaz guzarti hai ke namaz-e-janaza na padhi jaae, kya unki masaa'id Masjid-ul-Haraam aur Masjid-e-Nabawi se ziyaada paak aur mohtaram hain? Iska jawaab Mufti Saahab khud denge.

Ek (1) rishtedaar ki namaz-e-janaza Mufti Shoebullah Khan Saahab ki masjid mein padhne ka ittifaaq hua, jamaat itni kaseer thi ke logo'n ne baahar pade jooto'n par khade ho kar namaz adaa ki, main apne saathiyo'n ke saath road par jooto'n samet namaz adaa karke aaya aur unlogo'n ki zid aur bewaqoofi ki had ye hai ke baahar khade namaz adaa ki, lekin joote chappal paer se nikaal kar unhee'n par khade ho kar namaz padh rahe hain. Agar pehen kar padh lete to unki namaz nahi hoti. Ye lakeer ke faqeer hain aur Mufti Saahab apni bewaqoofi ki shaan ke saath likh rahe hain ke ham is hadees par amal nahi karte. Agar thodi Sahaba Ikram bhi ghaerat ho to chullu bhar paani mein doob marna chaahiye.

⑤ Aap ﷺ apni sawaari par namaz padhte the.

Mufti Saahab! Aap ko Nabi ﷺ ki jaisi sawaari kabhi naseeb hui? Kabhi aap ne is hadees par amal kiya hai? Jab aap Allah ke saamne khade honge aur saari hadeeso'n waale sawalaat dohraae jaaenge aur main aap ki baghal mein khada hua hunga, us waqt Allah hamare sawaalo'n jawaabo'n ka hisaab lega, uske liye taiyyaar rahiyega.

Ham jahan jis haalat, jis sawaari par safar karte hain waqt-e-namaz par uska istemal karte hain. 30 saal mein Saudi ka safar baar-baar kiya hai aur wahaan par 1500 kilometer ka safar-e-haj-o-umra saenkdo'n martaba kar chuka hoon, jis haalat mein aur jis sawaari par hote, namaz adaa kiya karte the. Saudi Airlines mein to peeche namaz padhne ka bhi intizaam kiya gaya tha aur abhi bhi hai, jiska log faaeda uthaate aarhe hain, ye hamara amal hai is hadees par.

⑥ Aap ﷺ bakriyo'n ke baade min namaz adaa farmate.

Imaan se bataao kabhi aap ne bhi is par amal kiya hai? Kabhi aap ko bakriyo'n ke baade mein jaane ka ittifaaq bhi hua hai? Lekin Allah ka ehsaan hai ham ne is par bhi amal kiya. Hamare aslaaf ne kiya aur aaj bhi kar rahe hain. Arab mein bakriyo'n ke baade bhi hain aur oonto'n ke baade bhi hain, wahaan par zindagi guzaare, Nabi-e-Kareem ﷺ khud bakriyaa'n charaate the aur ye har ek nabi ki sunnat rahi hai. (Saheeh Bukhari) Aur ye silsila aaj bhi jaari-o-saari hai. Khud hamari bhi kai bakriyaan kaat kar mehmaan nawaazi hui aur ham ne waheen Registan mein namaz bhi adaa ki.

Jabke Nabi ﷺ ne oonto'n ke baad mein namaz adaa karne se mana kiya tha. Shayad aap ko maaloom hai ke nahi? Kya aap koi ski wajah ka pataa hai?

Allah ka ehsaan-o-shukr hai unke baado'n mein jaakar ham ne oontni ke doodh ka lutf uthaaya hai, us ret mein gadiyaa'n chalaana, aur phans jaane ke baad unhe'n nikaal laana. Waah. Aap ne is hadees ke zariye puraani yaade'n taaza karwadihain. Shukriya.

⑦ Aap ﷺ namaz padhte aur Hazrat Ayesha ؓ saamne soi hotee'n. Aap ﷺ ba-waqt-e-sajda haath ke choke se unhe'n ishaara farmate ... ilaa aakhir.

Mufti Saahab! Ye Hazrat Aayesha ؓ par bohtaan hai ke wo namaz ke waqt soti thee'n, ye waaqia tahajjud ka hai. Raat ke waqt jab Nabi tahajjud ke liye khade hote us waqt wo leti rehti thee'n jab Nabi ﷺ ko sajda karna hota to ishaara nahi karte the. Balke baqaul hamare ustad-e-mohtaram Shaikh Abu Adnan Muneer Qamar (حفظه الله) Aap ﷺ unhe'n choka maarte ye baat unke duroos mein ham sun chuke hain. Wo ye bhi bataana chaahte the ke tamaam jahaano'n ki rahmatul lil aalameen ka ghar kitna bada tha ke sajda karne ke liye jagah nahi milti thi.

Aap imaan se bataaiye kya aapka ghar bhi Nabi ﷺ ke ghar jaisa hai? Kya aap, ya koi ek (1) bhi deobandi mufti aisa hai jiska ghar is tariqa ka ho aur wo is hadees par mal kar raha ho. Allah se daro. Allah ka mujh par bohut bada ehsaan hai aur main kabhi bhi aise ghar mein nahi raha. Is liye is hadees par amal karne ki naubat nahi aai aur main ye bhi keh sakta hoon ke aaj ke zamane mein koi bhi Ahle Hadees is tarah ke ghar mein zindagi na guzaarta hoga. Ye Allah hi bethar jaanta hai.

⑧ Aap ﷺ Zainab ؓ ki beti Umama ؓ ko uthaa kar namaz padhte the.

Aap ke yahaa'n khwaab mein bhi is hadees par amal karne ka tasawwur nahi kiya jaa sakta, agar aap iqraar karte hain to ye duniya ka sabse bada jhoot hoga. Aap ki fiqhi kitaabo'n se pataa chalta hai ke kutte ke pille ko uthaa kar namaz padh sakte hain aur aap ki namaz ho jaati hai, magar insaan ke bacche ko godh mein lekar namaz padhne se namaaz faasid ho jaati hai. Ye aapka maslak hai hamara nahi.

Lekin hamare yahaa'n aaj bhi is hadees par amal ho raha hai, ittifaaq ki baat hai ke aap ki ye kitaab padhte-padhte jab asr ki namaz ka waqt ho gaya aur masjid mein gaya to hamara ek (1) musalli apni do (2) saala bacchi ko masjid mein lekar aaya tha, wo kabhi roti to us namazi ne us bacchi ko apne haath mein uthaa kar namaz adaa karli.

Aise haadse har roz aur har namaz mein hamare yahaan pesh aate hain, hamari safo'n mein hamare bacche saath hote hain. Lekin iske bar-aks afsos-sad-afsos ke aap ke yahaan 15 aur 18 saal tak ke talaba, jo hifz ke aakhri marhale mein hote hain aap un ko bhi saf mein khade hone ki ijaazat nahi dete. Jis tarah se hinduo'n mein achooto'n ko alag kar diya jaata hai, aapke yahaan isi tarah saare talaba ko alag khada kiya jaata hai, jis mein Nabi ﷺ ki taakeedi sunnat ki mukhaalifat hai aur safo'n mein ghul-mil kar ek (1) seesa pilaa hui diwaar ki tarah khade hone ke hukm ki khuli naa-farmaani karne ko aap shayad apna farz-e-aen samajhte hain. Ulta chor kotwaal ko daante. Hame'n keh rahe hain ke ham is hadees par amal nahi karte, sharam karo. Abhi bhi waqt hai, ummat ko Gumraahi se bachaao, tum to jaa rahe ho, lekin maasoom ummat ke afraad ka beda gharq na karo.

⑨ Aap ﷺ Isha ki namaz ke baad baate'n karne ko naa-pasand farmaya karte the.

Lekin is mein jo gunjaish maujood hai aap ne uska zikr nahi kiya. Agar koi deeni dars de raha ho aur koi sharai masaael par baat karni pade to iski ijaazat di gai hai. Shayd iska ilm aapko na hoga.

Ham Maghrib-o-Isha ke darmiyaan shaam ka khana khaa lete hain aur phir namaz-e-ke baad fauran so jaate hain aur ye hamari aadat hai, kisi fard ke amal ko dekh kar jamaat par ilzaam na lagaae'n.

⑩ Aap ﷺ ba-haalat-e-roza apni azwaaj ka bosa lete the.

Aap log sirf ramzan mein roze rakhte hain aur aap ke yahaan pabandiyaan bhi itni ke shayad ye aap ke liye gunaah-e-kabira tasawwur kiya jaata hoga. Lekin ye hadees, Ahle Hadees ke bacche-bacche ko maaloom hai to unke liye bohut aasaan hai aur ba-waqt-e-zaroorat har Ahle Hadees is par mal bhi kar leta hai. Ye baat jo fitri hai, dikha kar to sar-e-aam nahi ki jaa sakti. Kitni ajeeb baat hai kisi ne bosa liya ke nahi aapko kaise maaloom ho? Koi bosa-baazaar mein sab ke saamne to nahi lagaya aur bosa le kar sar-e-aam bolta to nahi phirega.



Aap ke is jumle se to aisa lagta hai ke goya aap aalim-ul-ghaib hain, poshida baato'n ko bhi jaan rahe hain.

Aap ne laa-ilmi, zidd aur bewaqoofi ki wajah se challenge ke saath likh diya hai ke sau feesad (100%) ghair muqallideen in hadeeso'n par amal nahi karte. Is waqt is wazaahat ke baad ab aap khud faisla kar de'n ke kaun hadeeso'n par amal kar raha hai aur kaun nahi. Aap ne an-padh bhole-bhaale musalmano ko bewaqoof bana kar unko apne taqleedi phande mein jakadne ke liye ye saari kitaabe'n likh di hain aur jis baat ka koi taalluq ahle hadeeso'n se nahi wo un ke sar par thopne ki naakaam koshish ki aur wohi saari pol kholi jaa rahi hai jise padhe likhe log jab jaan jaaenge to wo tumhare mu'n thook kar Ahle Hadees maslak ikhtiyaar kar lenge. Ye silsila isi tarah se chal raha hai aur log raah-e-haq ikhtiyaar kar rahe hain, mujhe poori ummeed hai jab ye kitaab manzar-e-aam par aajaaegi aur jis kisi muqallid ke haath lage ki in sha Allah wo zaroor maidaan-e-tehqqeeq mein utrega phir anjaam aap behtar jaante hain.

Muddai laakh bura chaahe to kya hota hai  
Wohi hota hai jo manzoor-e-khuda hota hai.

### Be-hayaai-o-Badkaari Ke Do (2) Waaqie:

- ① Ek (1) ghair muqallid ladki muqallid ladke ke saath bhaag gai.
- ② Ek Shaadi-shuda aurat baccho'n ke hote hue qassab ki rakhel bani hui hai.

Mufti Saahab! Aap ki laa-ilmi par mujhe rona aata hai. Pata nahi aap ko sanad-e-mufti kitne paiso'n mein mili hai? Agar aap ko deeni ilm aur Nabi ﷺ ki hadeeso'n se waaqfiyat hoti to is tarah ke sawalaat na karte aur in waaqiaat ko bayaan na karte. Aise waaqiaat to daur-e-risaalat mein bhi ho chuke hain.

Sangsaari ka hukm isi wajah se bataya gaya. Jab ek (1) sahabiya se ye gunaaah ho gaya to wo baar-baar Nabi-e-Kareem ﷺ ke paas aati rahee'n, aur aakhir-kaar Nabi-e-Kareem ﷺ ko ye hukm sunaana pada.

Jo hamare liye sharai hukm ban gaya, aisa hi ek (1) waaqia ek (1) aur sahaabi ka bhi hai. Ye us paak-o-saaf muaashare ke waaqiaat hain aur ham to fitno'n ke daur se guzar rahe hain. Jahan par ek (1) aadmi subh musalman hota hai aur shaam ko kaafir ho jaata hai. Aap logo'n ko to sharam aani chaahiye. Aap jin peero'n aur buzurgo'n ki taareef karte nahi thakte wo to sadko'n par chalte hue bhi be-hayaai ka muzaahara karte the. Ustad shagird ko bistar mein litaa kar aashiq-o-maashooq waala kirdaar adaa karte the. Peer Saahab ko aur koi nahi mila to tawaafo'n ko mureed banaya karte aur tawaaef khaano'n ke chakkar kaat-te the.

Ek (1) baat main samajh nahi saka, aaj jitne bhi mufti aur qasmi hain ye sab ke sab quwwat-e-baah mein izaafe waali dawaae'n kyon bech rahe hain? Akhbaar mein jitne bhi ishtiharaat hote hain sab mein yehi deobandi ulama hi hain. Qasmi dawakhana naam tak milta hai aur halaala ke naam par jo be-ghaerati-o-be-hayaai ka sauda aap logo'n ne shuru kiya hua hai, uski saza to aap logo'n ko bhugatni hogi. Aap fatwa dete hain, aap ki jebe'n garam hoti hain aur aap ke shagird mazaa loot-te hain.

### **Tauheed Ki Buniyaado'n Ko Dhaa Dene Waale Chand Waaqiaat:**

Aap ne iski acchi wazaahat k hai. Ghair muqallid taaq raato'n mein apni aurato'n, bahuo'n aur betiyo'n ke saath saamaan-e-khurd-o-nosh ke saath bistar bhi hamraah laakar apna muqaddas kaam anjaam dene ke liye Allah ke ghar aakar Allah ko mu'n chidhaate hue wo muqaddas kaam anjaam dete hain. Masjido'n aur eidgaaho'n mein aiyyashiyaa'n karte hain. Ho sakta hai ke aap ki biwiyaa'n behne'n aur betiyaa'n is gharz se saudi arab jaa rahi hongii. Lekin hamara muaamala to isse bilkul alag hai. Arbi mein ek (1) jumla hai. (المرء يقيس على نفسه) "Aadmi apne nafs par doosre ko qiyaas karta hai". Apne jaisa hi har kisi ko aiyyaash samajhahua hai. Aurate'n masjido'n ko na jaae'n, markito'n ko jaae'n aur un mullaao'n ke dhakke khaae, aurat dukaan mein jaae aur sales women ke kaam kare, aur burqa mein ghair mardo'n se baat

kare, ye sab tumhare yahan hai. Bhai! Aaj Tableeghi Jamaat waale jamaat mein jaakar ghair aurato'n ke saath kya kar rahe hain, wo bayaan se baahar hai.

UP aur Bihaar ki gandi nasl par Allah ka qahar baar-baar musallat hone ke bawujood abhi tak wo hosh mein nahi aae, aur kaunse toofaani qahar ka intezaar hai? Pata nahi ke Nabi ﷺ ke oopar itna bada bohtaan laga rahe hain. Nabi ﷺ ki saari zindagi mein aurate'n masaajid mein namaze'n adaa karti thee'n aur aaj bhi ye amal harmain sharifain aur wahan ki tamaam masaajid mein jaari-o-saari hai. Kya Nabi-e-Kareem ﷺ ne isi kaam ke liye un aurato'n ko ijaazat di thi. Hadeeso'n ki kitaabo'n mein is baare mein mutaaddid hadeese'n maujood hain. Ye bewaqoof mufti sari zindagi fiqa ki kitaabe'n padh-padh kar apni khopdiyo'n mein jamaa kar lete hain aur marte dam tak usi ki rat lagaa kar Nabi ﷺ par bhi ilzaam lagaane se peechhe nahi hat-te. Nabi ﷺ aurato'n ko eidgaah aane ki taakeed karte, yahan tak ke haaeza aurato'n ko bhi hukm dete aur kehte ke namaz na padho, magar kisi kone mein baethi raho aur khutba suno. Nabi ﷺ mardo'n ko namaz padha kar khutba dene ke baad aurato'n ko bhi jaakar waaz-o-naseehat kiya karte the. Jiska zikr kutub-e-hadees mein milta hai. Ye aqal ke aari mufti, Nabi ﷺ par tohmat nahi lagaa rahe, balke apna thikaana jahannum mein taiyyaar kar rahe hain.

Agar ye baat sach hai to aaj hi laakho'n ki taadaad mein muqallid apni aurato'n, bahuo'n, aur betiyo'n ko umrah aur hajj ke liye kyon lejaa rahe hain, wahan par bhi to do (2) masaajid hi hain. Shayad yaha'n ki masaajid itni muqaddas nahi, isliye wo apna muqaddas amal un muqaddas masaajid mein karaane le jaate honge. Sharam karo. Chullu bhar paani mein doob maro, hamar mu'n na khulao, warna har muqaam par tumhe'n nanga kar diya jaaega.

Ye to Nabi ﷺ ki saabit-shuda hadeeso'n ke saath khilwaad aur mazaag hai. Jabke doosri taraf unki ejaad-karda bidaat par itna shor-o-ghul ke bayaan se baahar hai. Jiska na daur-e-risaalat mein na Sahaba ﷺ se aur

na Aimma Ikraam (rhh) se koi suboot hai. Wo to door ki baat hai baani Jamaat Maulana Ilyas ke zamane mein jo amal nahi raha use aaj yemufti itni pabandi ke saath amal kar rahe hain, jaisa ke ye ahkaam-e-Ilaahi unhi ko wahee kiye gae hain, meri muraad aurato'n ko tableegh mein lekar jaana hai.

Pehle to sirf mard akele jaate the, apni aurato'n ko gharo'n par chod kar jiski wajah se muaashare ka satyanaas ho chuka tha. Ab us mein chaar-chaand lagaane ke liye aurato'n ki jamaate'n bhi nikaalni shuru kardi hain. Nabi-e-Kareem ﷺ ke zaman eke baad aurat masjid ko namaz adaa karne ke liye gai to fitna, jabke is pur-fitan daur mein unki paarsa aurate'n ghar-baar chod kar gharo'n mein jo un bahu, betiyo'n ko diwaaro'n ke beech chod kar chilla ko nikal gae'n to koi fitna nahi? Jabke Nabi-e-Kareem ﷺ ki saheeh hadees hai ke (الحمو موت) 'Dewar maut hai' Nabi-e-Kareem ﷺ ki in hadeeso'n ki koi parwah nahi.

Maulana Ilyas, Maulana Asharaf Ali Thanwi رحمہ اللہ aur Maulana Rasheed Ahmad Gangohi رحمہ اللہ jinho'n ne Tableeghi Jamaat ka beej boya, unhe'n shayad pataa nahi tha. Un mein se kisi ki biwi tableegh ke liye nahi gai. Aur aaj bhi akaabir ulama-o-mufti hazraat apni biwiyo'n ko hifaazat se apne gharo'n mein rakhe hue hain, lekin an-padh bewaqoof qism ke logo'n ko behla-phasla kar unke gharo'n ko barbaad karne par tule hue hain. Is bidat ke zariye mere hi ek (1) rishtedaar ke ghar mein saare ladko'n ki shadiyaa'n ho chuki hain aur ek (1) hi chat ke neeche rehte bhi hain.

Uski 4 ladkiyaa'n bhi hain jin ki shadiyaan ho chuki hain, ab unke baccho'n ki shadiyaa'n hona shuru ho chuki hain aur ye saare ghar ko aate rehte hain. Uske ghar par haftawaar dars bhi hota hai aur ye miyaa'n biwi chille pe chille kaat-te rehte hain. Tum khud soch kar dekho ke aise gharo'n ka hashar kya hoga? Kya ye Nabi ﷺ ki taalimaat hain? Kya shariyat uski ijaazat deti hai? Ye kahaa'n ka deen hai? Is tarah se gharo'n ko chod kar jaane ki taaleem kya Nabi-e-Kareem ﷺ

ne di hai. Agar zarra baraabar imaan tumhare paas hai tu uska jawaab do. Nabi-e-Kareem ﷺ ke zamane se lekar aaj tak poore chauda-sau (1400) saal jis hadees par amal hota aaya hai, usko fitna ka naam de kar aurato'n ko masjid jaane se rok rahe ho. Jiska khamyaaza ab bhi bhugat rahe ho.

Aur in sha Allah aap tamaam par Allah ka ghazabnaak qaher naazil ho kar rahega, intizaar karo. Ham ahle hadeeso'n ko uska dars dene nikle ho. Kabhi aaina mein mu'n dekha hai? Apni hudood paar karoge to usi tar ruswa-kun sawaalo'n se do-chaar hona padega. Lehaza seedhe raaste ka rukh karo. Jo sirf Kitaabullah aur Sunnat-e-Rasool ﷺ ka bataya hua hai.

Jis par Ahle Hadees paera hain, unhee'n ko bura bhala kehna aur galiyaan dena band karo taake tumhari aakhirat sawar jaae warna tumhare anjaam Surah-al-Maaoon ki aayat number 4 ﴿قَوْلِ لِّلْمُصَلِّينَ﴾ ke tahat hoga. Aur Nabi ﷺ ki wo mashoor hadees jis mein kaha gaya hai ke Nabi ﷺ hauz-e-kausar par hog eek (1) jam-e-ghafeer (jamaat) unki taraf badh rahi hogi, jin ke haath, peshaani, mu'n aur paer chamakte honge. Jo Nabi ke ummatiyo'n ki nishaani hogi, lekin qareeb pohonch jaane ke baad farishte unhe'n dhakka maarte jahannum ki taraf le kar jaaenge.

Nabi ﷺ farishto'n se kahenge unhe'n chod do, ye to mere ummati hain. Lekin farishte jawab denge: Aapko nahi maaloom, aap ke baad unho'n ne deen mein kitni bidaat ko janam de kar deen ka beda gharq kar diya tha. Us waqt Nabi ﷺ ka jawaab hoga: Le jaao, le jaao. To farishte un sab ko mu'n ke bal kheenchte hue jahannum raseed kar denge. Ye aap hi ki jamaat aur unhi jaisi quam hogi. In sha Allah.

### **Ghair Muqallid Aur Angrez:**

Baqaul mufakkir-e-islam aur aaj ke karnatak ke mashoor-o-maarroof Mufti Muhammad Shoebullah Khan, firqa ghair muqallideen jo angrezo'n ki koksh se paeda hua ek (1) gumraha firqa hai, hind-o-pak

ke saenkdo'n mufi, ulama, mufasssireen, aur mohaddiseen har ek ki taqleedi wiraasat ne is jumla ko unke dimaagho'n par naqsh kar diya hai.

Ghalat-bayaani in muqallideen ke khoon mein pewast ho chuki hai. Agar is baat ko tasleem bhi kar liya jaae ke ahle hadeeso'n ne ye naam angrezo'n se tasleem karwaya hai to theek hai, kyunke us zamane mein wo saaheb-e-iqtidaar the. Aur koi bhi sarkaari kaam unhee'n se karwaana laazim tha, iska matlab ye to nahi ke AAHazrat usi zamane mein paeda hue aur ye unki aulaad hai.

Aaj bhi kitne buzurg aise hain jo ke sanad-e-wilaadat unki umr ki kai dahaaiyaan guzarne ke baad hukumat-e-hind se guzaarish karke banwaate hain, iska matlab ye to nahi ke wo ab paeda hue aur wo hukumat-e-hind ki aulaad hain. Aaj bhi nai-nai tehreeke'n aur tanzeeme'n wujood mein aarahi hain, jo ke hukumat-e-hind se apne naam a lot karwa rahi hain, to kya iska matlab ye hai ke ye hukumat-e-hind ki saazish se hua hai aur ye hukumat-e-hind ki aulaad hai?

Aur ye bhi waazeh kar doo'n ke ahle hadeeso'n ko unse naam a lot karwaane ki zaroorat kyon padi? Yaane deobandi angrez-nawaaz aur unke talwe chaatne waale, ahle hadeeso'n ko wahabi kaha karte the aur jaakar angrezo'n se kehte the: Maai-baap ham tumhare wafadaar hain, ghadaar to wahaabi hain. Aur unki jaasusi karte unki khamosh tehreeko'n aur tadbeero'n ki jaasoosi kiya karte the. Jiski wajah se angrez ahle hadeeso'n par zulm karte the aur unke gharo'n ko loot kar unhe'n qatl kar dete the.

Tab unho'n ne ye tadbeer ki ke kahee'n isi tarah ahle haq ahle hadeeso'n ka khaatima na ho jaae, lehaza unho'n ne sarkaari taur par apna naam Ahle Hadees registered karwaya. Tafseel ke liye taareekh ki kitaabo'n ka mutaala karo, hawaa mein goli na daagho. Jab ye wafadaar jaanwar is dhong se Ahle Haq ko dabaa na paae to ghair muqallid ka naam ejaad karke hamari jaanib mansoob kar diya. Aur aaj tak usi par qaaem hain.

## *Sharam Tum Ko Magar Nahi Aati.*

Unki zillat abhi khatam nahi hui, iske baad jab Khatib-ul-Hind Maulana Muhammad Saahab Junagadhi ﷺ ne qareeb 30-35 kitaabe'n unke baare mein likhee'n to unho'n ne khud Calcutta High Court ka darwaza khat-khataaya. Wahan phir unhe'n zillat bhara faisla sunaaya gaya. Be-sharam ye bardaasht na kar paae to Junagadhi par jaan lewa hamla kiya.

### *Faanoos Ban Ke Jiski Hifaazat Hawaa Kare Wo Shama Kya Bujhe Jise Raushan Khuda Kare*

Allah Paak ne unhe'n bachaa liya, ye silsila aaj bhi jaari-o-saari hai. Guzishta saal Munni Reddy Palya ki masjid ka waaqia hamare saamne aaya. Jab muaamal High Court mein ek (1) hindu judge ko gaya to usne police aur muqaddama karne waalo'n ko be-izzat karte hue hukm saadir kiya aur faisla ahle hadeeso'n ke haq mein diya, to ab waha'n par masjid mein namaz adaa ki jaa rahi hai. Aise saenkdo'n muqaddme ye daaer<sup>157</sup> karte jaa rahe hain aur zillat bhare anjaam se do-chaar ho rahe hain aur in sha Allah ye silsila chalta rahega.

Ahle Hadeeso'n par ilzaam hai ke wo arbo'n se chande aur bheek ki khaatir salafiyat ka dhong karte hue unse faaeda uthaa rahe hain. 'Ye ulta chor kotwaal ko daante' ke mutaraadif<sup>158</sup> hai. Hanafi hote hue salafiyat ka libaada odh kar arbo'n ko bewaqoof bana kar jhoot bolte hue aaj tak jo kaam ye khud karte aae, wo ahle hadeeso'n par daal kar arbo'n aur yahan ki awaam ko dhoka de rahe hain. Iski jeeti jaagti tasweer dekhna ho to deoband aur nadwa jaa kar dekho, un logo'n ne kya gul khilaae hain. Maine uski ek (1) jhalak Syed Saahab ke unwaan se dikhlaai aur ek (1) mukhtasar khaaka kheencha hai wo padh le'n. Agar thodi bhi aqal hai to unke kaale kartooto'n ke baare main samajh jaaenge aur faisla aap khud kar sakte hain ke sacchaai kya hai!!

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<sup>157</sup> T: (دائر کَرْنَا) Shuru karna, pesh karna, adaalat se rujoo hona [Rekhta]

<sup>158</sup> T: (مُتَرَايف) Mumaasil hona, ham-maane hona [Rekhta]

## Aurato'n Ka Masjid Mein Namaz Adaa Karna:

Is baare mein unho'n ne sunnat-e-nabawi ﷺ ki dhajjiyaa'n udaa di hain. Ye wo sunnat hai jo 1400 saal se mutawaatir chali aarahi hai. Ye hind-o-pak ke besharam-o-be-hayaa islam dushman mufti aankho'n ke andhe, kaano'n ke behre aur be-aqal log is tarah ki baate'n karte aur likhte aarahe hain. Sirf arab mumaalik hi nahi, europe aur amrika, jaha'n par laakho'n masaajid maujood hain aur kaha jaata hai ke 400 feesad log wahan par aaj bhi islam qubool kar rahe hain. Un masaajid mein aurate'n ba-qaaedgi ke saath namaze'n adaa kar rahi hain, jis baat ke ye log shaahid hain. Wahan par zabaan kholne ki himmat nahi, agar kholi to aurato'n ke joote padenge, isl iye apni aurato'n ko bhi wahan saath lekar jaate hain aur dum dabaa kar waapas bhaag aate hain.

Wo to door ki baat hai, hamare is shaher mein kitni masjide'n hain jahan par namaz padhaai jaati thi aur bhi padhaai jaa rahi hain. Basvanagudi, jahan musalmano ka padha likha tabqa maujood hai. 30-40 saal se dekhte aarahe hain wahan par aurate'n masjid mein namaze'n adaa kar rahi hain, kisi ki majaan hai ke unko roke. Had to ye hai ke jab unki aurate'n jo ke ilm ki pyaasi hain, Quran-o-Hadees sunne ke liye Ahle Hadees Masaajid mein aane lagee'n to khud un logo'n ne baad namaz-e-taraweeh apni masaajid mein khawateen ka intizaam aur jaahil insaan ba-naam Mufassir-e-Quran ke duroos ka ehtemaam shuru kar diya. Jiski kai misaale'n shaher Bangalore hi mein maujood hai. Dekhne waale dekh le'n. Is saal 1436h ke ramzan mein an-ginat masaajid mein unho'n ne aurato'n ke liye taraweeh ka intizaam kiya hua tha, shayad ye aapke ilm mein hoga.

Ye un hanafiyo'n ki doghli chaal ya munafiqana policy hai, jahan unki nahi chalti wahan se aankh band karke nikal jaate hain. Jahan kaheen kamzor jamaat hoti hai un par ghaalib aakar unke saath behooda bartaaon karte hain. Chikmanglore mein police ki madad se Ahle Hadeeso'n ki masjid mein namaz rok di, gaali-galoj kiya. Is tarah ke



mazameen likhna bhi unhee'n ko unki taqleedi wiraasat mein mila hai. Allah Ta'ala unhe'n aqal-e-saleem ataa kare.

### Sirf Naare-baazi:

'Fakhr Se Kaho Ham Muqallid Hain'

Agar koi gand-khor ho aur usi baat par use fakhr ho to ye samajh lo ke ab wo ghilaazat ki intihaa ko pohonch gaya hai. Usi tarah jab koi apni andhi taqleed par fakhr kare to you'n samajh lo ke ab wo jahaalat ki intihaa ko pohonch gaya hai. Ye kehte hain:

① Tark-e-Taqleed kufr ka pehla zeena<sup>159</sup> hai.

② Aimma Ikraam ki taqleed imaan ka mazboot qila hai.

Iske sticker bana kar taqseem kiye gae, hamari masjid mein lage hue hain. In ulamao'n ke saf-e-awwal ke aalim se saabit karwa de'n ke ye naare Quran-o-Hadees ki raushni mein kahan tak sacche hain. Ye gumraah-kun naare sirf unke muqamaat ko bar-qaraar rakhne aur bhole-bhaale, saada-looh, kam-ilm, maasoom musalmano ko behka kar deen-e-islam se khaarij karke apne deen-e-deoband par qaaem rakhne ki anthak<sup>160</sup> Koshish hai.

Main Allah ki qasam khaa kar kehta hoon ke baatil kabhi haq par ghaalib nahi aasakta, ye mera imaan hai aur ye zaroor ho kar rahega. Agar inho'n ne sacche dil se tauba na ki aur in harkato'n se baaz na aae, to aaj nahi to kal hamari zindagi mein nahi to hamare bacche zaroor dekhenge ke inke kaale karnaamo'n ki wajah se Allah Paak inke mu'n kaale karega.

Kyounke ye chaaro'n imaamon ko bar-haq maanne ka ehssaas dilate hain aur apne imam ko chod kar doosro'n ke baare mein kufr ke fatwe

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<sup>159</sup> T: (زِينَه) Seedhi, seedhiyaa'n [Rekhta]

<sup>160</sup> T: (اَنْ تَهَك) Baghair thake, lagataar, musalsal [Rekhta]

bhi saadir karte hain. Imam Shafai ke baare mein inki kitaabo'n mein kya likha hai? Khud padh le'n pataa chal jaaega.

Lekin iske bar-aks, 'ham sab ko maante hain', 'sab kea mal jo Quran aur Hadees se muwaafaqat rakhte hain, un par amal bhi karte hain'. Jaise Imam Abu Hanifa رحمہ اللہ dua-e-qunoot rukoo se pehle jabke Imam Shafai رحمہ اللہ rukoo ke baad padhte the.

Namaz mein Bismillah ka padhna jaaez hi nahi hai, balke mustahab hai aur yehi qaul Imam Abu Hanifa رحمہ اللہ ka hai, aur Imam Ahmad رحمہ اللہ ka mashoor mazhab bhi yehi hai aur aksar Ahle Hadees ka bhi yehi maslak hai.

Abu Huraira رضی اللہ عنہ ki hadees un koofiyo'n ki tardeed karti hai jo hawaadis waghaira mein mutlaqan namaz-e-fajr mein qunoot-e-naazila ko makrooh samajhte hain aur unka kehna ye hai ke qunoot padhna mansookh ho chuka hai aur us par amal bidat hai, jabke fariqain mein se Ahle Hadees ka maslak motadil<sup>161</sup> hai.

### **Aqeeda-e-Tauheed Aur Deobandiyat:**

'Insaan ka apna koi iraada hai na ikhtiyaar', is nazariye ne ahle tasawwuf ke nazdeek neki aur buraai, halaal aur haraam, itaa-at aur naa-farmaani, sawaab-o-azaab, jazaa-o-sazaa ka tasawwur hi khatam kar diya hai. Yehi wajah hai ke aksar soofiya hazraat ne apni tehreero'n mein Jannat aur dozakh ka tamaskhur aur mazaq udaaya hai.

Hazrat Nizamuddin Auliya apne malfuzaat Fawaaed-ul-Fawaad mein farmate hain ke qiyamat ke roz Hazrat Maarooof Karkhi ko hukm hoga ke bahish mein chalo, to wo kahenge: 'Main nahi jaata, maine teri bahisht ke liye ibaadat nahi ki thi'. Chunache farishto'n ko hukm diya jaaega ke unhe'n noor ki zanjeero'n mein jakad kar kheenchte

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<sup>161</sup> T: (معتدل) Etedaal waala, seedha, darmiyaana, jis mein ifraat o tafreet na ho [Rekhta]

kheenchte bahisht mein le jaao (taajjub hai ke Jannat mein bhi zanjeere’n?)

Hazrat Raabia Basri ؓ ke baare mein kaha jaata hai ke unho’n ne ek (1) roz daae’n haath mein paani ka pyaala aur baae’n haath mein aag ka angaara liya aur farmaya ye Jannat aur ye jahannum hai, is Jannat ko jahannum par undelti hoo’n, taake na rahe Jannat, na rahe jahannum. Aur jo log khaasli Allah ki ibaadat kare’n. ﴿إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

Soofiya Ikram, wahdat-ul-wujood aur hulool ke qaael hone ki wajah se khudaai ikhtiyaraat rakhte hain, is liye zindo’n ko maar sakte hain, murdo’n ko zinda kar sakte hain. Hawaa mein ud sakte hain, qismate’n badal sakte hain. Chand misaale’n mulaahaza ho’n:

① Ek (1) dafa peeraan-e-peer Shaikh Abdul Qadir Jilaani ؓ ne murgha ka saalan khaa kar haddiya’n ek (1) taraf rakh dee’n, un haddiyo’n par haath rakh kar farmaya: (kya farmaya?)<sup>162</sup> Tu wo murgha zinda ho gai. (Seerat-e-Ghaus: P191)

Aaj ke daur mein log khwah-ma-khwah karodo’n dollar kharch karke dainasor ki haddiyo’n par tehqeeq karte hain, agar unko bata diya jaae ke musulmano mein aise auliya bhi hain to yaqeenan ye duniya hamare buzurgo’n se mustafeed ho sakti hai. Aur dainasor ko hi zinda karwa ke usi taareekhi haisiyat jaani jaa sakti hai. Tajarba karke dekh le’n, yaqeenan log dainasor ko chod kar hamare auliya ikraam ki talaash shuru kar denge.

② Ek (1) gawaiyye ki qabr par peeraan-e-peer ne (kya farmaya?) Allah ke hukm se uth jaao (khula kufr) Kaha: Qabar phati aur murda gaata hua nikal aaya. (Tafreeh-ul-Khaatir: P19)<sup>163</sup>

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<sup>162</sup> T: “Allah Ke hukm se zinda ho ja”. {As mentioned on P137 in the edition that is printed by Qadri Rizqi Kutub Khan, Lahore Edition [RSB]}

<sup>163</sup> T: “To Syedna Ghaus-e-Aazam ne farmaya: Ye qabr waala duniya mein gawaiyya tha, agar tu chaah to ye gaata hua apni qabr se uthe”. Usne (Isaai) ne kaha maine bhi yehi chaahtha hoo’n. To aap ne qabar ki taraf mutawajje ho kar farmaya: “Mere

Wah! Peer saahab ne zinda bhi kiya to ek (1) kanjar aur meeraasi ko, taake wo ziyaada se ziyaada 'deen ki khidmat' kar sake.

③ Khaja Abu Ishaq Chishti jab safar ka irada farmate to do-sau (200) aadmiyo'n ke saath aankh band karke fauran manzil-e-maqsood par pohonch jaate. (Taareekh Mashaaikh-e-Chisht az Maulana Zakariyya P192)

Agar in do-sau (200) aadmiyo'n ya Khaja Saahab ki aal maujood ho to aaj bhi logo'n ko passport aur airlines ke jhanjhat se najaat dilaa sakti hai.

④ Syed Maudood Chishti ki wafaat 97 saal ki umr mein hui, aap ki namaz-e-janaza awwal Rijaal-ul-Ghaib (Faut-shuda, ghaaab buzurgo'n) ne padhi, phir aam aadmi ne, uske baad janaza khud-ba-khud udne laga, is karaamat se beshumaar logon ne islam qubool kiya. (Taareekh Mashaaikh-e-Chisht az Maulana Zakariyya P160)

Maza aagaya, aisa janaaza aaj mil jaae to poora europe islam qubool kar le, maulwiyo'n ki jaan chooti tableegh se.

⑤ Khaja Usman Harooni ne wazoo ka do-gaana<sup>164</sup> adaa kiya aur ek (1) kamsin bacche ko godh mein lekar aag mein chale gae aur do (2) ghante us mein rahe. Aag ne dono par koi asar na kiya. Is par bohot se aatish-parast musalman ho gae. (Taareekh Mashaaikh-e-Chisht az Maulana Zakariyya P124)

Accha hua jo ke Khaja Saahab aaj maujood nahi, warna fire brigade companiyaan inke husool ke liye aapas mein danga-fasaad kartee'n ke inse kaun khidmaat le.

⑥ Ek (1) aurat Khaja Fareeduddin Ganj-e-Shakar ke paas roti hui aai aur kaha: Baadshah ne mere be-gunaah bacche ko takhta-daar par latakwa diya hai. Chunache aap ashaab samet waha'n pohonche aur kaha: Ilaahi agar ye be-gunaah hai to ise zinda kar de. Ladka zinda ho

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hukm se khada ho ja". {[As mentioned on P65 in the edition that is printed by Qadri Rizqi Kutub Khan, Lahore Edition [RSB]]}

<sup>164</sup> T: (دو گانہ) Namaz jis mein sirf do (2) Rakat hon [Rekhta]

gaya aur saath chalne laga, ye karaamat dekh kar 1000 hindu musalman ho gae. (Asraar-ul-Auliya: P110-111)

Bada accha mauqa hai, Gujrat aur Ahmadabad ke fasaad mein halaak hone waale be-gunaah musulmano ko zinda karke poora Hindustan musalman kiya jaa sakta hai.

⑦ Ek shakhs ne baargaah-e-ghausiya mein ladke ki karkhwas ki, aap ne uske haq mein dua farmaai. Ittifaq se ladki paeda ho gai. Aap ne farmaya: Ise ghar le jao aur qudrat ka karishma dekho, jab ghar aaya to use ladki ki bajaee ladka paaya. (Safinatul Auliya: P17)

Suna hai mashoor zamana singa Michael Jackson apni jins tabdeel karwana chahta hai. Lehaza uske liye aur us jaiso'n ke liye elaan hai ke ulama-e-deoband ki taraf mutawajje ho'n.

⑧ Piraan-e-Peer Ghaus-e-Aazam madina se haazri de kar nange pao'n Baghdad aarahe the ke raaste mein ek (1) chor mila, jo lootna chahta tha, jab chor koi im hua ke aap ghaus-e-aazam hain to qadmo'n par gir pada aur zaban par 'Ya Syedi Abdul Qadir Shai-an lillah' jaari ho gaya. Aapko uski haalat par rahem aagaya, uski islaah ke liye baargaah-e-llaahi mein mutawajje hue. Ghaib se nida aai: "Chor ko hidayat ki rehnumaai karte ho qutub bana do", chunache aap ki ek (1) nigaah-e-faiz se wo qutub ke darja par faaiz ho gaya. (Seerat-e-Ghausiya: P640)<sup>165</sup>

Ek nazar George bush, tony blair, aur narendra modi par daalte to accha tha. Umooman log kehte hain ke deeni kutub khushk hoti hain, lekin yahan logo'n ki tabiyat-e-lataaef ko madde nazar rakha gaya hai.

⑨ Miya Ismail Lahore 'Miya'n Kalaan' ne subh ki namaz ke baad salam pherte waqt jab nigaah-e-karam daali to daae'n taraf ke muqtadi sab ke sab hafiz-e-quran ban gae aur baae'n taraf ke naazira padhne waale. (Hadeeqa tul Auliya: P176)

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<sup>165</sup> T: P78 in the edition that is printed by Qadri Rizqi Kutub Khan, Lahore Edition [RSB]

Ye wazaahat matloob hai ke jo pehle se hafiz aur naazira padhne waale the wo kya bane? Aur baae'n taraf agar koi hafiz tha to wo kya ban gaya?

⑩ Khaja Alauddin Saabir Kalyari ko Khaja Fareeduddin Ganj-e-Shakar ne kaliyar bheja, ek (1) roz Khaja Saahab Imam ke musalle par baeth gae. Logon ne mana kiya to farmaya: "Qutub ka rutba qaazi se badhkar hai". Logon ne zabardasti musalli se utha diya, Hazrat ko masjid mein namaz padhne ke liye jagah na mili to masjid ko mukhatib karke farmaya: "Log sajda karte hain to bhi sajda kar". Ye baat sunte hi masjid ma' chat aur diwaar ke logo'n par gir padi aur sab log halaak ho gae. (Hadiqatul Auliya: P70)

Wah! Musalmano ka haadi hi aur qaatil bhi. Rasool Allah ﷺ ne to kabhi bhi ghussa mein dushman tak ko qatl na karwaya. ﴿تِلْكَ عَشْرَةٌ كَامِلَةٌ﴾

### **Aamaal-o-Aqaaed Ulama-e-Ahnaaf (Ek (1) Nazr Mein):**

① Sufi Afifuddin Tilsmani: Quran mein tauheed hai kahaa'n? Wo to poore ka poora shirk se bhara hua hai jo shakhs uski ittiba karega wo kabhi tauheed ke buland martabe par nahi pohonch sakta. (Ba-hawaala Imam Ibne Taimiya az Kokan Umri: P32)

Yaqeenan hidaayat to ulama-e-deoband ke daawat nisaab hi mein hai!!

② Janab Bayazeed Bustami: Hadees shareef ke baare mein tabsara karte hain ke: "Tum (ahle shariyat) ne apna ilm faut-shuda logo'n yaane mohaddiseen se haasil kiya hai aur ham ne apna ilm usi zaat se haasil kiya hai jo hamesha zinda hai". (Yaane ba-raah-e-raast Allah Ta'ala se) Ham log kehte hain: "Mere dil ne apne Rabb se riwaya tkiya aur tum kehte ho falaa'n (raawi) ne mujh se riwayat kiya jo mar chuka hai".

Halaanke aisa Sahaba ﷺ bhi na kar sake, to phir bada kaun hua?

﴿حَدَّثَنِي قَلْبِي عَنْ رَبِّي﴾ "Mere dil ne mere Rabb se riwayat kiya".

Imam Ibnul Jauzi is baatil daawat par tabsara karte hue farmate hain jisne bhi is tarah ka daawa kiya, usne is baat ka iqraar kiya wo Rasool Allah ﷺ se mustaghna hai. Pas jo shakhs aisa daawa kare wo kaafir hai.

③ Hazrat Bayazeed Bustami: 30 saal tak shaam ke jungalo'n mein riyaa'at-o-mujaahada karte rahe, 1 saal aap hajj ko gae to har qadam par do-gaana adaa karte the, yahaan tak ke 12 saal mein Makka Moazzama pohonche. (Soofiya-e-Naqshebandi: P89)

Kya ye amal uswa-e-hasana ke mutaabiq hai?

④ Piraan-e-Peer (Hazrat Shaikh Abdul Qadir Jilaani) 15 saal tak namaz-e-isha ke baad tuloo-e-subh se pehle 1 Quran-e-Shareef khatam karte, aap ne ye saare Quran-e-Paak 1 paao'n par khade ho kar khatam kiye. Nez khud farmate hain: "Main 25 saal tak Iraq ke jungalo'n mein tanha phirta raha, 1 saal tak saag, ghaas, aur phenki hui cheezo'n par guzaara karta raha aur paani mutlaqan na piya. Phir 1 saal tak paani bhi peeta raha, phir teesre saal sirf paani par guzaara raha. Phir 1 saal na kuch khaya na piya, na soya". (Ghaus-us-Saqlain: P83)

Faisla qaraeen par chod dete hain.

⑤ Hazrat Moinuddin Chishti Ajmeri: Kaseer-ul-Mujaahada the. 70 baras tak raat bhar nahi soe. (Taareekh Mashaaekh-e-Chisht: P155)

To phir kab sote the? Kyouнке raat ko Allah ne sone ke liye banaya hai aur Nabi ﷺ ne sona apni sunnat mein bataya hai, aur khilafwarzi karne waale par waeed hai.

⑥ Hazrat Fareeduddin Gunj-e-Shakar ne 40 roz kooen mein baeth kar chilla-kashi ki. (Taareekh Mashaaekh-e-Chisht: P178)

⑦ Hazrat Junaid Baghdadi kaamil 30 saal tak Isha ki namaz padhne ke baad ek (1) paaon par khade ho kar Allah Allah karte rahe. (Safinatul Auliya: P17)

Allah ne farmaya ke jab namaz (ibaadaat) mein aao to aajizi ikhtiyaar karo, jaise farmaya: ﴿وَقَوْمُوا لِلَّهِ قَنِينَ﴾ (Surah-al-Baqara: 238)

Ab ye haalat-e-inkisaari hai ya tauheen-e-Ilaahi?

⑧ Khaja Muhammad Chishti ne apne makaan mein ek (1) gehra kooan khudwa rakha tha jis mein ulte latak kar ibaadat-e-Ilaahi mein masroof rehte. (Seer-ul-Auliya: P46)

Qaraeen! Allah ko gawaah bana kar insaaf farmaae'n ke ye insaano ka fe'l hai, ya kooee'n mein ulte to ullu latka karte hain.<sup>166</sup>

⑨ Hazrat Mulla Shah Qadri Farmaya karte the: "Tamaam umr ham ko ghusl-e-janaabat aur ehtemaal ki haajat nahi hui, kyonke ye dono ghusl, nikaah aur neend se mutaalliq hain, ham ne na nikah kiya hai aur na sote hain". (Hadeeqatul Auliya: P57)

Halaanke maarooF waaqia mein Nabi ﷺ ne teeno Sahaba ؓ ko 3 kaam karne par sakht waeed sunai, ek (1) neend na karna, doosra nikaah na karna, aur teesra hamesha roza rakhne ki mumaaniyat farmaai.

Ab Mulla Saahab ka faisla aapke haath mein hai.

Ye saare tariqa Kitab-o-Sunnat se jis qadar door hain usi qadr hindu mazhab ki ibaadat aur riyaaZat se qareeb hain. Soofi Mazhab aur Hindu Mazhab mein kis qadr naa-qaabil-e-yaqeen had tak yagaangat<sup>167</sup> aur mumaasalat paai jaati hai. Iska andaaza aap khud laga sakte hain kyonke aap khud bhi unke darmiyan hi pale-badhe hain.

Aap ne apni kiab mein "Ghair Muqallideen Aur Najaasat" ke unwaan se jo likha hai, uska jawaab bhi padh lenge to pataa chalega ke aap ke hammaam ki haqeeqat kya hai, sirf ek (1) jhalak muqallid ke kok-shaastr par:

### **Hanafi Maslak Ke Ajeeb-o-Ghareeb Masaale Jo Saraahatan Quran-o-Hadees Se Takraate Hain:**

① Ek (1) shakhs wazoo karke agar jaanwar ke saath, mard ya aurat ke saath ya naa-baaligh bacchi ke saath bad-fe'li kare to na uska wazoo

<sup>166</sup> T: Mere khayal mein musannif yahan chimgadad ki jagah ullu likha hai [RSB]

<sup>167</sup> T: (بیگانگی) Ittefaaq, qaraabat, mel-jol [Rekhta]



toot-ta hai na us par ghusl waajib hua, na use apni sharam-gaah ka dhona zaroori hai. (Ghayaas-ul-Autaar: P150; Durre Mukhtar: P52, 131, 132)

Zaaniyo'n aur adkaaro'n ke liye tumhari taraf se tajaawuz-o-mashware muft mein haazir hain.

② Ek chauthaai se kam pindli khuli ho to aurat ki namaz jaaegi. Isi tarah pet aur sar bhi agar itna khula hua ho to namaz ho jaaegi, yaane aurat ya mard ki sharamgaah qabl-o-dubar bhi agar paaon (chauthaai) se kam nangi ho to namaz ho jaaegi. (Hidaaya: P93-94)

Agar namaz jaisi ibaadat bhi bila-wajah aisi haalat mein jaez hai to phir aam haalat mein parida ki zaroorat kyon?

Agar bade kutte ko bhi utha kar namaz padhe to bhi namaz faasid nahi hogi, iski daleel ye di hai ke Rasool Allah ﷺ ne apni nawaasi Hazrat Umam ko liye hue namaz padhi thi. (Durre Mukhtar: P38 [Egyptian edition])

Astaghfirullah! Khud ko Nabi ﷺ ke dar ka kutta kehne waalo'n ne saabit kar diya ke insaan (wo bhi kitni azeem hasti) aur kutte mein koi farq nahi. Ayaazbillah.

③ Namazi agar haalat-e-namaz mein aurat ki sharamgaah ko shahwat ki nazar se dehe to bhi namaz baatil nahi hoti. Usi kitab ke P147 mein hai ke agar Quran dekhe aur jo yaad na ho use namaz mein padhe to namaz baatil ho jaaegi. (Maraaqi-ul-Falaah: P149, P200 [Egyptian edition])

Quran ka muwaazana aurat ki sharamgaah se (nauzubillah) aisa shaeed bade-bade mushrik bhi na kar sake'n, jo gul ye khilaa gae hain aur saath hi Quran ko kamtar saabit kiya hai.

④ Musalman agar sharab aur suwar ki saudagari aur khareed-o-farokht kel iye kisi dhimmi ko wakeel bana le to ye saheeh hai. (Durre Mukhtar: V2 P27)

Yaqeenan aisa mubaarak fe'l koi Hanafi-ul-mazhab hi sar-anjaam de sakta hai.

Agar rozadaar roze ki haalat mein sharamgaah ke siwa aur kaheen mujaama-at<sup>168</sup> kare aur inzaal na ho to roza nahi toot-ta. (Durre Mukhtar: P150)

Koi shak nahi ke roze ka asal maqsad jo Allah ne ﴿لَعَلَّكُمْ تَتَّقُونَ﴾ farmaya hai wo aise hi poora hoga. Nauzubillah.

⑤ Hazrat Imam Aazam Saahab farmate hain launde-baazi karne se bhi, agarche roza rakh kar ki ho to kaffaara nahi. (Hidaaya: P219)

Hazraat, note farmaae'n ke sab nekiyaa'n roza ki haalat mein hi ekatthi ki jaarhi hain.

⑥ Agar musht-zani karne se zina se bachaao ka yaqeen ho to musht-zani karni waajib hai. (Raddul Mohtaar: V3 P371)

Naujawaan ki mauj hai!

⑦ Agar koi shakhs chaupaae jaanwar (gaae, bhains, bakri waghaira) ke saath bura kaam kare to bhi aisi haalat mein roza nahi jaata. (Durre Mukhtar: P150)

Insaan pehle hi bohot gunahgaar hai, ab use maidan-e-hashar mein jaanwaro'n ke beech bhi zaleel karwaane ka program hai. Shayad roze ki barakaat ya doob marne ka muqaam? Astaghfirullah

⑧ Nashe ki haalat mein kisi ne apni beti ka bosa le liya to uski biwi us par haraam ho gai. (Durre Mukhtar: P188)

Kyun bhai! Biwi bechaari ka kya qusoor hai? Shauhar aise kaam hi na kare (nashi waghaira) jisse ye naubat aae. Kare koi aur bhare koi. Deen-e-islam to aisa adl nahi karta. Mazeed maalumaat ke liye mutaala-a keejiye "Zameer Ka Bohraan" az Raees-ul-Ahraar Nadwi ﷺ jisse maaloom hoga ke Mufti Saahab ne jin masaael ko ahle hadeeso'n ki jaanib mansoob kiya hai dar-haqeeqat ye unke apne masaael hain.

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<sup>168</sup> T: (مُجَامَعَت) Jinsi milaap, mubaasharat, ham-bistari, sohbat [Rekhta]

## Fiqa Hanafi Ki Kitaabo'n Aur Unke Masaael Par Kuch Sawalaat:

① (الْخُرُوجُ مِنَ الصَّلَاةِ بِفِعْلِ عِنْدَ أَبِي حَنِيفَةَ خِلَافًا لَهَا حَتَّىٰ أَنَا الْمُصَلِّي حَدَّثَ عَبْدًا بَعْدَ مَا قَعَدَ قَدَرَ التَّشَهُّدِ أَوْ تَكَلَّمَ أَوْ عَمِلَ عَمَلًا يُنَافِي الصَّلَاةَ تَمَّتْ صَلَاةٌ بِالْإِتْفَاقِ)

“Namazi aakhri tassshahud mein ba-qadr-e-tassshahud baeth kar kisi se baat kar le ya aisa kaam kare jo namaz ke manaafi ho ya (salaam ki jagah) qasdan jaan-boobjh kar hawaa khaarij kar de to uski namaz bil-ittifaaq mukammal aur poori ho jaaegi”. (Munyatul Musalli: P84; Sharah Wiqaya: V1 P159; Kanz ud Daqaaqi: P30)

Kya Hanafi fuqaahat se labrez is masle ko aap saheeh, marfoo hadees se saabit kar sakte hain?

② (وَالْأَصْلُ فِيهِ أَنَّ التَّجَاسَةَ الْغَلِيظَةَ إِذَا كَانَتْ قَدَرُ الدِّرْهِمِ أَوْ دُونَهُ فَهُوَ عَفْوٌ لَا تَمْنَعُ جَوَازَ الصَّلَاةِ عِنْدَنَا وَعِنْدَ زُفَرٍ وَالشَّافِعِيِّ يَمْنَعُ)

“Asal baat ye hai ke najaasat-e-ghaleez ba-qadr-e-dirham ya usse kam ho to wo maaf hai. Is qadr najaasat namazi ke jism ya kapde par lagi hui ho to ahnaaf ke nazdeek namaz ho jaati hai. Imam Shafai ise mamnoo kehte hain”. (Munyatul Musalli: P52)

③ Kya namazi ke liye najaasat ki is miqdaar ki rukhsat Kitab-o-Sunnat se saabit kar sakte hain?

(لَوْ رَعَفَ فَكَتَبَ الْفَاتِحَةَ بِالْدَمِّ عَلَى جَبْهَتِهِ وَأَنْفِهِ جَازَ لِلِاسْتِشْفَاءِ وَبِالْبَوْلِ أَيْضًا)

Nakseer ke ilaaj ke liye agar Surah-al-Fatiha khoon ya peshab ke saath mareez ki peshaani aur uski naak par likh di jaae to husool-e-shifa ke liye aisa karan jaaez hai. (Raddul Mohtaar: V1 P140)

Ise saheeh, sareeh, marfoo, ghair-majrooh hadees se saabit kare'n. Nez kya koi ummat Quran ko peshab se likhne ki jasaarat kar sakta hai?

④ Rasool Allah ﷺ ki kisi saheeh-o-marfoo hadees se saabit kare'n ke aap ne apne baad aane waale musalmano ko chauthi sadi mein kisi ek (1) aalim ki taqleed ki paabandi ka hukm diya tha.

⑤ Kisi saheeh, sareeh, aur marfoo hadees se saabit Karen ke namaz-e-janaza mein Surah-al-Faatiha padhna mashroo nahi aur namaz-e-janaza Surah-al-Faatiha ke baghair ho jaati hai?

⑥ Namaz shuru karte waqt aadmi kaano'n tak haath uthaae aur aurat kandho'n tak aur aurat seene par haath baandhe aur mard zer-e-naaf. Ye tafreeq<sup>169</sup> saheeh, sareeh, marfoo hadees se pesh kare'n.

⑦ Namaz ki takbeer-e-tehrima se qabl urdu ya Punjabi mein zaban ke saath niyyat-e-namaz ke alfaaz adaa karna kisi saheeh-o-marfoo hadees se saabit farmaae'n.

⑧ Ahnaaf ke yahaan ye jo hai ke Sajda-e-Sahoo mein ek (1) jaani salam pher kar do (2) sajde karte hain, ise saheeh-o-marfoo hadees se saabit kare'n.

⑨ Saheeh-o-Sareeh aur marfoo hadees se saabit Karen ke sajda karte waqt aurat apna pet raano'n se chipka le aur zameen se chimat kar sajda kare, jabke mard apna pet raano'n se door rakhe.

⑩ Ahnaaf ka namaz ba-jamaat mein safbandi ko ehmiyat na dena aur namaziyo'n ka aapas mein faasle chod kar khade hona aur ek-dosre ke saath paaon milaane se nafrat karna saheeh-o-sareeh aur marfoo, ghair-mujarrad hadees se saabit kar de'n. ﴿تِلْكَ عَشْرَةٌ كَامِلَةٌ﴾<sup>170</sup>

Khoob jaan leekiye ke kutub fiqa-e-Hanafi ki haqeeqat muqallideen ke buland daawo'n ke bilkul bar-aks hai. Fiqa ki in kitaabo'n mein is qadr behooda, ghaleez, gumrah-kun, khud-saakhta, sharmnaak, insaaniiyat-soz, ghair-motabar, ghair-mustanad, mojiib-e-laanat masaael darj hain ke shaitan bhi panaah maange. Deen ke naam par be-ghaerati, fahaashi, aur ghilaazat taqseem ki jaa rahi hai. Ham zail mein ikhtisaar ke saath fiqa-e-hanafi ke samandar se chullu bhar kar mashtenamoona-az-kharwaare, qaraeen ke saamne pesh karte hain. Maqsad sirf ye hai ke log fiqa-e-Hanafi ki asal haqeeqat ko pehchaan le'n aur

<sup>169</sup> T: (تَفْرِيقٌ) Alaahadgi, judaai, talaq, khulaa [Rekhta]

<sup>170</sup> T: Ye mukammal 10 hue [RSB]

‘taqleed’ se hamesha ke liye glo-khalaasi<sup>171</sup> haasil kar le’n. Kyouнке ye atal haqeeqat hai ke amal-bil-hadees ki raah mein sabse badi rukawat taqleed hi hai.

Dil par patthar rakh kar yahan par ham ne ye chand masaael fiqa-e-Hanafi se naqal kiye hain:

1. Madina (al-Munawwara) hamare (yaane ahnaaf ke) nazdeek Haram (حرم) nahi. (Durre Mukhtar)
2. Ambiya, Auliya, Nek, Faasiq-o-faajir, Zameen aur aasmaan waalo’n ka imaan baraabar hai. Us mein ziyaadati aur kami nahi hoti. (Sharah Fiqa Akbar)
3. Baghair wali<sup>172</sup> ke nikaah jaaez hai. (Qudoori, nez dekhe’n Behishti Zewar)
4. Murda Aurat, Chaupaae, aur Naa-baaligh bacchi se watee<sup>173</sup> karne se wazoo nahi toot-ta. (Durre Mukhtar)
5. Sharab ko maamooli josh<sup>174</sup> de kar usse wazoo karna jaaez hai, khwah us mein nashi maujood ho. (Fataawa Aalamgiri)
6. Namazi tasshahud mein jaan boojh kar goz (hawaa khaarij) kar de to namaz poori ho jaaegi. (Qudoori)
7. Imaamat ki sharaaet mein ye bhi hain ke khoobsoorat ho, acche nasb waala ho, acche libas aur khubsoorat biwi waala ho, phir bade sar waala aur choote aala tanaasul waala ho. (Durre Mukhtar)
8. Sharab. Gehoo’n, jau, shahed, aur jawaar ki halaal hai. (Hidaya) Sharaab, chuaare, gehoo’n, aur munaqqa ki halaal hai. (Quduri) Sharab ka sirka banana jaaez hai. (Hidaya)
9. Khinzeer aur sharaab bataur-e-haq-e-mehr de to nikaah saheeh hoga. (Sharah Wiqaya)

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<sup>171</sup> T: (كُلُّ خَلَاصِي كَرْنَا) Najaat paana, chutkaara haasil karna [Rekhta]

<sup>172</sup> T: (وَلِي) Qaanooni sarparast ya nigraan, murabbi, kafeel zimmedaar [RSB]

<sup>173</sup> T: (وَطَى) Ham-bistar hona, mubaasharat karna, jimaa karn [Rekhta]

<sup>174</sup> T: (جوش دینا) Ubaalna, auntaana, ubaalna [Rekhta]

10. Khinzeer ya kutte ki peeth par ghubaar ho to tayammum jaaez hai (Hidaaya) Khinzeer najis-ul-aen<sup>175</sup> nahi hai. (Durre Mukhtar)
11. Kutte ko baghal mein le kar koi namaz padhe to jaaez hai. (Durre Mukhtar)
12. Kutte ki khaal ka dol aur jaae namaz banana jaaez hai (Hidaaya; Durre Mukhtar) Kutta najis-ul-aen nahi hai. (Durre Mukhtar; Aalamgiri; Hidaaya)
13. Jis aurat ko mard talaq-e-rajee<sup>176</sup> de chuka ho, agar namaz mein uski sharamgaah dekhe to namaz faasid nahi hoti. (Fatawa Aalamgiri)
14. Nakseer<sup>177</sup> waala agar peshani par peshab se faatiha likh le jo jaaez hai. (Shaami)
15. Jin jaanwaro'n ka gosht khaya jaata hai unka peshab peena bil-uzr jaaez hai. (Durre Mukhtar; Hidaaya; Sharah Wiqaaya)
16. Zer-e-naaf ke baal hajjam aankhen band karke monde to jaaez hai. (Aalamgiri)
17. Aghlaam-baazi aur chau-paae se watee karne waale par sharai had (sazaa) nahi. (Hidaaya)
18. Haaji ehraam ki haalat mein chau-paae se sohbat kar le to uske hajj mein koi nuqsan nahi aata. (Fathul Qadeer; Shaami)
19. Jo roze mein zina ke khauf se ya jaanwar se sohbat karke mani nikaal de to ummeed-e-sawaab hai. (Hidaaya)
20. Agar manee apne haath se nikaal ya aurat ke haath se nikalwae to roza bilkul faasid nahi hota. (Durre Mukhtar)
21. Roza ki haalat mein aurat ki sharamgaah ko choomne se agar inzaal ho gaya to roza bilkul faasid na hoga. (Durre Mukhtar)

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<sup>175</sup> T: (نَجَسُ الْعَيْنِ) Wo cheez jo kabhi paak na ho sake, jis ka har juzv naapaak ho, jis ka khaana peena, choona, lagaana naajaaez ho masalan suwar, sharaab [Rekhta]

<sup>176</sup> T: (طَلَاَق رَجْعِي) Aisi talaq, jis ki muddat e iddat mein khaawind apni aurat ko bila-tajdeed e nikaah ke biwi banaa sakta hai [Rekhta]

<sup>177</sup> T: (نَكْسِير) Ek qism ka marz jis mein garmi waghaira ki wajah se naak se khoon behta hai [Rekhta]

22. Lakdi apni dubar<sup>178</sup> mein daali, agar saalim lakdi dono saro'n samet andar na jaae, balke ek (1) sira uska baahar hai to roza faasid nahi hoga. (Durre Mukhtar)

23. Koi shakhs apna aala-e-tanaasul apni hi dubar mein daakhil kare to baghair inzaal us par ghusl waajib nahi hoga. (Durre Mukhtar)

24. Manee shahwat se juda ho aur zakar ko zor se pakde rakhe, baad door hone shahwat ke manee nikle to ghusl farz nahi. (Durre Mukhtar; Aalamgiri; Sharah Wiqaaya)

25. Musalman, musalman se daar-ul-harb<sup>179</sup> mein sood le to jaaez hai. (Aalamgiri, Sharah Wiqaaya)

26. Daar-ul-Harb mein zina karne par had nahi hai. (Aalamgiri)

27. Ek (1) aurat ko ijaare (kiraae) par liya, taake usse zina kare. Pas aurat ne manzoor kiya aur usne usse zina kiya to usko had na maari jaaegi. (Aalamgiri)

28. Baadshah par kisi qism ki hadd qaaem nahi ho sakti, wo khwah zina kare ya chori kare. (Aalamgiri)

29. Mard ne kisi aurat par (apni zauja hone ka) jhoota daawa kiya aur degree haasil Karli to mard ko us aurat se watee karna jaaez hai. (Durre Mukhtar; Aalamgiri; Sharah Wiqaaya)

30. Aurat se watee ki aur soorat ye hui ke us aurat ki farj<sup>180</sup> aur maqa'd<sup>181</sup> phaad kar 1 kar dee'n to us aurat ki maa us mard par haraam na hogi. (Fataawa Aalamgiri)

31. Agar aadmi moharramaat-e-abadiya (yaane maa, behen, beti waghaira) se (jaan boojh kar) nikaah kar ke watee bhi kar le to us par hadd nahi. (Hidaaya)

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<sup>178</sup> T: (دُبَر) Kisi cheez ka pichla hissa, peeth [Rekhta]

<sup>179</sup> T: (دَارُ الْخَرْبِ) Kaafiro'n ka mulk, jiska haakim ghair-muslim ho aur musalmaano ko islaami faraaez adaa karne se manaa kare, ghair islaami mamlakat [Rekhta]

<sup>180</sup> T: (فَرْج) Aurat ki sharmgaah [Rekhta]

<sup>181</sup> T: (مَقْعَد) Baethne ki jagah, paakhaane ki jagah, chootad [Rekhta]

Jaahil-e-mahez ho, naadaan ho kya, maaloom padho  
 Noor-ul-Eezaah-o-Qudoori-o-Wiqaaya kuch din  
 Sirf gardaan-e-hadees<sup>182</sup> us pe ye shekhi saahib  
 Jaake padhiye abhi durre mukhtaar-o-hidaaya kuch din

Aap ke in ashaar ko padhne par khoon ke aansu rone ko jee chaahta hai, kyoumke in kitaabo'n ki kuch jhalakiyo'n ka zikr oopar kar chukka hoo'n. Apna mashwara aap ke paas rakhiye aur is gande daldal se aap lutf-andoz hote rahiye, ye aapko mubaarak. Ham logo'n ko Allah Paak ne isse koso'n meel door rakha hua hai, jiske liye ham Allah Paak ka shukr adaa kar rahe hain aur dua-go bhi hain ke Allah hame'n qiyaamat tak is gandagi se door hi rakhe. Aameen

### **Tauheed Ki Bunyaado'n Ko Dhaa Dene Waale Chand Waaqiaat:**

Aap log kitne tauheed-parast hain? Iska suboot aapki hi kitaabo'n se liye gae chand waaqiaat se maine apni pehli kitab 'Taalaash-e-Haq Ka Safar' mein tafseel se zikr kiya hai. Aap ki ittila ke liye yahan par sirf surkhiyo'n ko likh deta hoo'n, agar tafseel matloob ho to meri us kitab ka mutaala-a kar sakte hain jo aapke paas hai.

- ① Nabi ﷺ ka madrasa-e-deoband ki buniyaad rakhna aur hisaab lene ke liye madrasa tashreef laana.
- ② Rasool Allah ﷺ ka urdu mein kalaam karna.
- ③ Maulana Qasim Nanotwi رحمه الله aur Maulana Iliyas رحمه الله ke dil par nabuwwat ka faizaan.
- ④ Aah! Rahmatulilaalameen ka laqab Haji Imdadullah Makki ke liye.
- ⑤ Maulana Rasheed Ahmad Gangohi رحمه الله saahab ka daawa-e-nabuwwat.

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<sup>182</sup> T: Hadees ko baar-baar padhna, dohraana [RSB]



⑥ Gagohi Saahab gangoha mein rehte hue bhi har roz fajar ki namaz baitullah mein adaa karte.

⑦ Shaikh Ashraf Ali Thanwi aur tauheen-e-risaalat.

⑧ Maulwi Zakariyya Saahab ki khidmat-o-bimaar pursi Nabi ﷺ ne ki thi.

⑨ Maulana Ashraf Ali Thanwi Saahab aur Ilm-e-Ghaib.

⑩ Karz bin Dahra ﷺ ka 70 tawaaf din mein aur 70 tawaaf raat mein adaa karna.

In waaqiaat ko padhne ke baad aapko pataa chal jaaega ke taaweele'n karke doosre par bohtaan lagaana kitna aasaan hai. Aur jab haqeeqat aur daleelo'n ke saath aapke akabireen ke aqaaed ko aapke saamne pesh kiya jaae to aap par kya guzarti hai? Dekh lo! Ye hamari baate'n nahi, aapki hain aur aap hi ki kitaabo'n se li gai hain. Aap mubarakbaad ke mustahiq hain.

### **Hadees Aur Ahle Hadees:**

Ba-qaul-e-Mufti: Chand logo'n ki ek (1) jamaat hai jis mein aalim bhi hain, zaalim bhi hain, doctor, engineer, lawyer bhi hain, chor-uchakke, zinakaar, loafer bhi hain, shariyat ke mutaabiq shakal-o-soorat waale bhi hain aur shaitan jaisi seerat waale bhi hain. An-padh, jaahil, gawaar bhi hain aur padhe likhe deendaar bhi hain. Kya kisi aisi jamaat ko jis mein acche bure har tarah ke log ho'n Ahle Hadees kehna chaahiye?

Aapko to "chand" ka matlab hi maaloom nahi. Jitne tum ginaa chuke ho, aise log to duniya mein jab se paeda hui tab se ye silsila chala aaraha hi. Har-ek jamaat yahan tak ke daur-e-nabuwwat mein bhi aise log maujood the. Isi wajah se 23 saala nabuwwat ki zindagi mein Allah Paak ne tamaam kaam karne waale gunahgaaro'n ko paeda bhi kiya aur unki saza kya honi chaahiye use sharai qanoon bana kar qiyaamat aane tak uska nifaaz karne ke liye paaband bhi kar diya. Kyounke Nabi-e-Aakhir-uz-Zama ﷺ ke baad koi aur nabi aane waale nahi.

Kya aimma-e-azzaam aur mohaddiseen ke daur mein ye log nahi the. Agar aap ki baat maanli jaae to us duar mein bhi Ahle Hadees hain. Un sab ko chode'n aap ke baare mein kya khayaal hai, aapki jamaat doodh ki dhuli hai? Ahle Hadeeso'n mein to chand aise log honge, lekin aapki jamaat mein chand acche aur baaqi saare ke saare aise hai hain. Is baat ka iqraar aapke akabireen sharaabi, kabaabi, zaani, chor-uchakke, loafer, zaalim, dagha-baaz, dhoke-baaz, haraami, an-padh, jaahil, gawaar, be-deen, suwwar charaane waale waghaira-waghaira ko jamaat mein lekar aate hain taiyyaar ho jaaen ke baad unhe'n Ahle Hadees udaa le jaate hain. Yehi to shikwa aur rona hai jiski wajah se ahle hadeeso'n ke saath itni dushmani kharch kar rahe hain.

Jo thoda kuch sudhar jaate hain wo aapke mu'n par thook kar nikal jaate hain. Jab unko pataa chal jaata hai ke aap kaun ho? Aur aapka kya aqeeda hai? Aap kitne darje ke momin-o-muwahhid ho? Uske baad jo bach jaate hain, unki ziyaada-tar taadaad oopar likhi hui khoobiyo'n waale hain, yehi aapke saath bache hue hain unko lekar khair manaate rahiye. Ahle Hadees chand nahi laakho'n aur karodo'n ki taadaad mein hain.

Ahle Hadeeso'n ke kirdaar aur unke muamalaat aur bartaaon par to aap ne bohot kuch likh choda hai, baghair koi daleel-o-suboot diye hue. Agar is unwaan par bhi likha jaae to kitaabo'n ka dher lag jaaega. Main aap ki aur qaaraeen ki ittila ke liye sirf do (2) hi jhalkiyaan dikhana chaahata hoo'n, wo padh le'n jo kisi bhi aaqil ke liye kaafi hain, agar unse sabaq seekh kar apni islaah karna chaahate hain to Hindustan ke ek (1) baa-wiqaat Syed Gharane ki ek (1) shakhsiyat<sup>183</sup> jin ko aur unke khandan ke har fard ko Saudi Arab ka mamnoon-o-mashkoor hona chaahiye tha, wo aaj jo kuch muqaam pa rhain wo Hindustan aur baahar ke mulko'n waale bhi jaante hain ke ye sab Saudi Arab ki meherbaaniyo'n ka natija hai. Jab Saudi hukumat ne unke kartooto'n se waaqfiyat haasil Karli aur haath ko roka to unho'n ne Saudi Arab ke

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<sup>183</sup> T: Syed Salman Hussaini Nadwi Sahab ki taraf ishaara hai [RSB]

khilaaf zeher-afshaani aur zabaan-daraazi ka muzaahara kiya hai. Unke khilaaf bughz, hasad, keena, kapat, dushmani-o-adaawat ki bhadaas nikaali hai. Janaab taesh mein aakar hosh-o-hawaas kho baethe. Ghaiz-o-ghazab mein aape se baahar ho gae, tamaam insaani aur deeni-o-imaani qadro'n ko bhula kar saari hado'n-o-manzilo'n ko paar kar gae.

Ye akele nahi, aise saenkdo'n afraad hain sirf hind-o-pak ke nahi saari duniya se Saudi Arab aate hain unko loot-te hain aur jab unki kaali kartooto'n ka pataa chalne ke baad unki bheek mein kami hoti hai to us mamlakat-e-tauheed ko usi tarah se badnaam karne mein koi kasar nahi chodte aur likhte hain ke saudi arab ka saara nizaam sar-ta-paer baatil parastaana, maghribiyat-zada, aur sood-o-haraam par mabni daur-e-jaahiliyat ki tasweer hai.

Jabke hazrat ko milne waali ye khairat sau, do-sau, hazaar ki miqdaar mein nahi, balke million aur billion ki taadaad mein. Itni ziyaada ke soch-o-fikr aur wahem-o-gumaan se bhi baahar. Lucknow aur Katoli mein besh-qeemat projects ka iniqaad, badi-badi jaamiaat-o-universityo'n ka qiyaam, unka be-tahaasha kharch, aalishaan imaarate'n, aur buildinge'n, wasee-o-areez qila-numa haweliyaa'n aur majlis. Ye sach hai ke unke badan ka har azoo aur unke ghar ki ek-ek eent us mamlakat ki marhoon-e-mannat hai.

Us hukoomat ne unke saath hamesha maa ki tarah hi bartaaon kiya aur jab bhi zaroorat padi apni rahmat-o-shafqat bhari godh mein panaah di. Fariza-e-hajj ki adaagi ke liye hukumati kharch par biwi ke saath unka istiqbaal kiya, khoob ehtemaam, badi aao-bhagat, umda se umda qiyaam-o-ta-aam ka bandobast, janab ne khoob mauj-masti ki, yahan tak ke kambal tak nahi choda, saath mein uthaa laae aur aap kehte hain ke Ahle Hadees joote chor hain. Syed Saahab ke baaz khutbaat-o-taqareer ka khulaasa tehreer ki shakl mein ba-unwaan-e-"Aalam-e-Arbi Ki Soorat-e-Haal Ke Baare Mein Elaan-e-Haq" roznaama Aziz-ul-Hnid, ba-taareekh 2-9-2013 shaaya hua hai.

Doosra, mera zaati tajarba aap logo'n ke saath muamalaat ke baare mein. Bangalore shaher ki mashoor-o-maarooof family jin ko main taqreeban 30 saal se jaanta hoon. Tableeghi Jamaat ke karta-dharta Janab Farooq Saahab aur unke damaad Shihabuddin Saahab ye bhi jamaat ke azeem kaarkun aur ek (1) halqe ke zimmedaar hain. Unka building ka dhanda bhi hai.

Ek (1) saathi ke kehne par guzishta saal April 2013 mein jis waqt Shihabudin Saahab 4 mahine ke chille par delhi mein the, phone par baat hui aur 1 flat maine 48 lakh rupiye mein kharida aur 5 lakh rupiye advance adaa kiye. Uske 4 mahine baad Shihabuddin ka didaar hua waada kiya wo bhi phuphere sasur ke ghar par ke fauran register karke de deta hoo'n. Phir 4 mahino'n ke baad mulaqaat hui Sultan Shah mein, us waqt Shihabuddin Saahab ne flat dene se saaf inkaar kar diya.

Is beech maine 2 martaba Farooqi Saahab aur jamaat ke kai zimmedaaroon se mila jin mein janab Parvez Saahab bhi shaamil hain. Kisi ne bhi insaaf ki baat nahi ki Farooq Saahab jo us flat ke owner bhi hain, unho'n ne saaf-saaf lafzo'n mein keh diya ke ye mere damaad ka masla hai, main us mein dakhil nahi de sakta. Aap hi hamare behnoi ko le kar faisla kar le'n. 19 mahine guzar chuke hain, abhi tak koi hal nazar nahi aaraha hai.

Aise haalaat mein aap ke zimmedaar jo choti par baethe hue unka ye haal hai to maamooli aadmiyon ka rawaiyya kya hoga. Aap soch sakte, itna ganda apne paas rakhte hue doosron ko bura-bhala kehna aur gaaliyaon bakna kahaa'n ka insaaf. Sharam karo, chullu bhar paani mein doob maro aur aainda se qalam uthaana band karo.

### **Aap Ki Chand Surkhiyon Ka Mukhtasar Jawaab:**

① Ghair muqallido'n ka naam Ahle Hadees rakhna shaetaani hai. Aap ne jo baja likha. Ahle Hadees ghair-muqallid nahi ho sakta ye shaetaani amal hai, isse baaz aajaao isse pehle bhi maine iski wazaahat kardi hai.

Jaanna chaahiye ke shaitan insaan ko aise hi alfaaz se gumraah karta hai, aap ka zaahir to muqaddas hai safed-posh log hain. Takhne ke oopar paejaama aur khoobsoorat daadkhi. Lekin baatin, mardood hai is liye is tarah ka bartaaon karne par majboor ho jaate ho.

### Ahle Hadees Ki Nazar Mein Ahle Hadees Ka Matlab:

Maulana Muhammad Junagadhi ﷺ ki kitaabe'n padhne ke bawujood aap ko raah-e-haq ki pehchaan na ho paai. Isse saaf zaahir hota hai ke Allah Paak ne aap ke dil-o-dimaagh par badi geri mohr lagaa di hai. Aap ko sacchi tauba hi najaat dilaa sakti hai, balke sirf tauba kar lene se bhi faaeda nahi hoga, balke qasam bhi khaani ke aainda se ahle hadeesoon ke baare mein is tarah na likhunga aur us par imandaari ke saath amal-paera bhi na hoga.

Ahle Hadeesoon ke baare mein tum ne jo 4 nukaat ka ta-aaruf likha hai, wo bilkul durust hai. In baaton par amal karlo, main yaqeen ke saath kehta hoon ke Allah tumhe'n zaroor Jannat mein daakhil kar dega. In sha Allah.

Iske saath hi tum ne bhi likh diya ke aaj kal ke hair muqallideen is paemaana par poore nahi utarte. Jab paemaana (naapne ka aala) hi ghalat hai to aap kis tarah naap paaenge. Ise samajhne aur naapne ke liye aap ko pehle Ahle Hadees banana hoga, tab in baaton ki haqeeqat aap par khul jaaegi. In sha Allah.

Ahle Hadees Ka Suboot, Motabar Kitaaboon Mein:

### Qiyaamat Tak Haq Par Qaaem Rehne Waali Jamaat:

(عَنْدِ اللّٰهِ بِنِ عُمَرَ: ( وَلَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذُوَ النَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَاقِيَّةً لَّكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ. وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً. وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً. مَا أَنَا عَلَيْهِ وَأَصْحَابِي) ) هذا حديث حسن غريب لا نعرفه إلا من هذا الوجه وقال الشيخ الاباني حسن.

Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: “Meri ummat pr bhi wohi kuch aaega jo Bani Israel par aaya aur dono mein itni mutaabaqat<sup>184</sup> hogi jitni jootiyo’n ke jode mein ek-doosre ke saath. Yahan tak ke agar unki ummat mein se kisi ne apni maa ke saath elaaniya zina kiya hoga to meri ummat mein bhi aisa karne waala aaega aur Bani Israel 72 firqo’n mein taqseem hui thi, lekin meri ummat 73 irqo’n par taqseem ho jaaegi aur un mein se ek (1) ke alaawa sab firqe jahannumi honge. (Sahaba Ikram رضي الله عنه ne arz kiya, ya Rasool Allah ﷺ wo najat paane waale kaun hain? Aap ﷺ ne farmaya: Jo mere aur mere Sahaba رضي الله عنه ke raaste par challenge”. (Tirmizi: V2 P102)

Ye hadees Hasan Ghareeb hai, ham is hadees ko iski is sanad ke alaawa se nahi jaante. Nez Shaikh Albani ne is hadees ko Hasan kaha hai.

Ye hadees Ahle Hadees ke haq par hone ki waazeh daleel hai is liye ke naaji jamaat ke taalluq se Allah ke Rasool ﷺ ne ye keh kar taareef farmaai ke “Wo us tariqa par ho’nge jis par main aur mere Sahaba رضي الله عنه hain”.

Aur ek (1) riwayat mein (مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي) ka zikr milta hai: “Jis par aaj main aur mere Sahaba رضي الله عنه hain”. Lafz aaj se baat bilkul saaf ho jaati hai najaat paane waali jamaat wo hogi jiska taalluq quroon-e-oola se hoga aur Rasool ﷺ aur Sahaba رضي الله عنه ke tareeq par honge, ghaur se dekhen Ahle Hadees ke alaawa sab baad mein aae hain.

Ameer-e-Moawiya رضي الله عنه (d 60h):

Hazrat Moawiya رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ.

<sup>184</sup> T: (مُطَابَقَت) Munaasabat, muwaafaqat [Rekhta]

Meri ummat mein se ek (1) giroh hamesha Allah Ta’ala ke hukm par qaaem rahega jo koi unhe’n bigaadna-o-be-yaar-o-madadgaar chodna chaahe ya unki mukhaalifat kare wo unhe’n kuch nuqsan na pohoncha sakega. Yahan tak ke Allah Ta’ala ka hukm (qiyaamat) aajaae aur wo logo’n par ghaalib hi rahenge. (Bukhari: Juz 14; SM: V5 Kitab-ul-Amaaraat)

Mughira bin Shu’ba رضي الله عنه (d 50h):

Mughira bin Shu’ba رضي الله عنه se riwayat hai ke Nabi-e-Kareem ﷺ ne farmaya:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ.

Meri ummat ka ek (1) giroh hamesha ghaalib rahega yaha’n tak ke qiyaamat aajaaegi aur wo ghaali bhi rahenge. (SB: Juz 29: Baab-ul-Fitan; Sunan Darmi: V2 P213)

Sauban رضي الله عنه (d 54h):

Hazrat Sauban رضي الله عنه se riwayat hai ke Rasool Allah ne irshad farmaya:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ.

Hamesha meri ummat ka ek (1) giroh haq par qaaem rahega, koi unko nuqsan na pohoncha sakega yahan tak ke Allah Ta’ala ka hukm (yaane qiyaamat) aajaae aur wo usi haal mein honge. (Muslim: V5 Kitab-ul-Imaaraat)

Hazrat Moawiya-o-Mughira bin Shu’ba-o-Sauban رضي الله عنه se jo hadeese’n marwi hain un mein jis taaifa ka tazkira aaya hai, iske taalluq se mundarja zeal mohaddiseen-e-ikraam ke bayaan se ye baat saabit ho jaati hai ke ye Ahle Hadees hain. Mulaahaza farmaae’n:

Imam Ali bin Abdullah-al-Madeeni رحمته الله (d 234h):

Aap Hazrat Jaafar Sadiq رضي الله عنه ke pote hain aur Ibne Madeeni رحمته الله ke naam se mashoor hain. Imam Bukhari رحمته الله ne farmaya ke Imam Ali bin Madeeni رحمته الله ne farmaya hai: “Taaifa Mansoorah Ahle Hadees ka tabaqa hai”. (Tirmizi: V2; Mishkat: P584 Baab-ul-Fitan)

Teen (3) mohaddiseen-e-ikraam Imam Tirmizi, Imam Bukhari-o-Ali bin Madeeni (rhh) in teeno ki shahaadat hai ke taaifa mansoorah Ahle Hadees ka tabqa hai.

Imam Yazeed bin Haroon رحمہ اللہ (d 217h):

Imam Ahmad bin Hambal-o-Ilmam Ali bin Madeeni (rhh) aap ke shagird hain. Imam Yazeed bin Haroon رحمہ اللہ ne farmaya ke: “Agar taaifa mansoorah Ahle Hadees Ka tabqa nahi hai to phir main nahi jaanta aur kaun ho sakta hai”? (Sharf Ashaab-ul-Hadees az Khateeb Baghdadi: P15)

Ahle Hadees Ki Ibtida:

Ahle Hadees ke liye Jannat ki khushkhabri: Hazrat Anas رضی اللہ عنہ kehte hain ke NAK رضی اللہ عنہ ne farmaya: “Qiyamat ke din Ahle Hadees is haal mein aaenge ke dawaate’n<sup>185</sup> unke saath hongi, Allah Ta’ala unse farmaega tum Ahle Hadees ho Jannat mein daakhil ho jaao”. (Akhrajahu-at-Tabrani:-al-Qaul-ul-Badee lis Sakhawī: P189 [من طرق متعددة])

Tabrani (d 360h), Sakhaawi (d 902h) Imam Sakhawī, Haafiz Ibne Hajar ke shagird hain.

Hazrat Abu Saeed Khudri رضی اللہ عنہ:

Hazrat Abu Saeed Khudri رضی اللہ عنہ se marwi hai ke: “Beshak wo jab naujawaan taalib-e-hadees ko dekhte to farmate ke tumhe’n Rasool Allah ﷺ ki wasiyyat mubaarak ho, hame’n Rasool Allah ﷺ ne hukm de rakha hai ke ham tumhare liye apni majliso’n mein kushaadgi kare’n aur tumhe’n hadeese’n samjhaae’n tum hamare khalifa ho aur hamare baad tum hi Ahle Hadees ho”. (Sharf Ashaab-ul-Hadees: P12)

Imam Abdul Azim bin Abdul Qawi Munziri رحمہ اللہ (d 463h):

Hazrat Ibne Abbas رضی اللہ عنہ ne farmaya ke maine Hazrat Ali رضی اللہ عنہ ko ye farmate hue suna: “Rasool Allah hamari taraf tashreef laae to Aap ﷺ ne dua ki, ke Aye Allah Ta’ala mere khalifo’n par rahem farma. Ham ne kaha: “Ya

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<sup>185</sup> T: (نَوَات) Siyaahi, raushnaai, inkpot [Rekhta]



Rasool Allah ﷺ aap ke khilafa kaun log hain?” Aap ﷺ ne farmaya: “Wo log jo mere baad aae’nge meri ahadees-o-sunan riwayat karenge aur logo’n ko bhi sikhaaenge”.”. (At Targheeb wat Tarheeb: V1 P110; Sharf Ashaab-ul-Hadees: P17)

**Sahaaba Ikraam ﷺ Ko Ahle Hadees Kaha Gaya:**

Taareekh ki kutub gawaah hain ke Aamir bin Sharjeel (22h) Hazrat Umar ﷺ ke daur-e-khilaafat mein paeda hue (104h) mein wafaat hui. Amir bin Sharjeel ﷺ kufi hain.

Syed-ut-Taabaeen Imam Sha’bi ﷺ jin ka shumaar akaabir-e-taabaeen (rhh) mein se hai, jinho’n ne 48 Sahaba Ikram ﷺ se ilm-e-hadees haasil kiya, farmate hain:

مَا حَدَّثْتُ إِلَّا بِمَا أَجَمَعَ عَلَيْهِ أَهْلُ الْحَدِيثِ.

Jin hadeeso’n par Ahle Hadees ka ijmaa hai, main wohi ahadees bayaan karta hoo’n. (Tazkiratul Huffaaz az Imam Shamsuddin Abu Abdullah Zahbi (d 748h)

Dekhiye: Imam Sha’bi ﷺ apne ustazaan-e-hadees (Sahaaba Ikraam ﷺ ko Ahle Hadees ke laqab se yaad karte hain.

**Khalifa Haroon-ar-Rasheed ﷺ (d 193h):**

Hazrat Imam Muhammad bin Abbas Masri ﷺ farmate hain ke maine Khalifa Haroon Rasheed se suna ke wo farmate hain: “Maine 4 cheezo’n ki talaash ki to unko 4 giroho’n mein paa liya. Maine kufr ko talaash kiya to use jahmiya mein paaya, aur ilm-e-kalaam-o-jhagde-bakhede ko mo’tazala mein paaya, aur jhoot ko raafziyo’n mein paaya aur jab maine haq (Quran-o-Hadees) ki talaash ki to use Ahle Hadees mein paaya”. (Sharf Ashaab-ul-Hadees az Khateeb Baghdadi: (d 463h); Usool ud Deena z Allama Abu Mansoor Abdul Qadir bin Tahir Taimi Baghdadi ﷺ (d 429h))

Imam Maalik رحمہ اللہ (d 180h Madina Munawwara):

Imam Muslim bin Hajjaj Nisapuri رحمہ اللہ ne apni Saheeh Muslim ke muqaddama P13 par Imam Maalik ko Aimmah-e-Ahle Hadees mein shumar kiya hai aur Imam Wuhaib رحمہ اللہ ne kaha ke Imam Maalik رحمہ اللہ Ahle Hadees ke imam hain. (Tazkiratul Huffaaz: V1 P195)

Imam Abu Zakariyya Yahya bin Sharf-an-Nawawi رحمہ اللہ (d 676h):

Imam Nawawi رحمہ اللہ apni Sharah Muslim mein mutaaddid jagah 5 mazhabo'n ka zikr bil-muqaabil<sup>186</sup> karte hain. Hamare shafai mazhab mein you'n hai, maaliki mazhab mein you'n hai, hambali mazhab mein you'n hai, Hanafi mazhab mein you'n hai aur phir usi tarah sabse alag Ahle Hadees ka mazhab thereer farmate hain ke unke paas ye masla is tariqa se hai. Chand misaale'n darj-e-zail hain, baghaur mutaala-a kare'n:

① (باب التشهد في الصلوة) “Baab Tasshahd Fis Salaah”: Hazrat Ibne Masood رحمہ اللہ Hazrat Ibne Abbas رحمہ اللہ aur Hazrat Abu Musa Ashari رحمہ اللہ ke riwayat-karda tasshahud se afzal-tareen tasshahud ki tashreeh karte hue likhte hain ke Imam Shafai aur baaz Ashaab-e-Maalik (rhh) to Hazrat Ibne Abbas رحمہ اللہ ki riwayat ko afzal qaraar dete hain. Taaham Imam Abu Hanifa-o-Imam Ahmad, jamhoor fuqaha (rhh) aur Ahle Hadees hazraat Ibne Masood رحمہ اللہ ki riwayat ko Afzal qaraar dete hain. (Nawawi Sharah Muslim: V2 P29)

② (باب الشفعة) “Baab-ash-Shufa'tu” Shafaat ka haq bayaan karte hue likhte hain, yaane is soorat mein ahle ilm mukhtalif hain. Imam Shafai aur Imam Maalik aur Imam Abu Hanifa (rhh) to is soorat mein shufa'h ke daawe se waapas dilaane ke qaael hain aur Imam Haakim-o-Imam Soori aur Abu Obaida (rhh) aur Ahle Hadees ka giroh is amr ka qaael hai ke shufa'h se haasil karne ka kisi ko koi haq nahi. (Nawawi Sharah Muslim: V4 P33)

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<sup>186</sup> T: (بِالْمُقَابِلِ) Roo-ba-roo, aamne-saamne, nisbat se [Rekhta]

## Maslak Ahle Hadees Ki Sadaaqat:

Mufasssir-e-Quran Hazrat Allama Haafiz Ibne Kaseer رَحِمَهُ اللهُ (d 774h) farmate hain, Allah Ta'ala ka irshad hai:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ.

“Jis din ham sab logo’n ko unke imaamo’n ke saath bulaaenge”. (Surah Bani Israel: 71)

Waazeh ho ke is aayat mein Imam se muraad Ambiya Ikraam رَحِمَهُمُ اللهُ hain, jaisa ke Hazrat Mujahid aur Hazrat Qataada (rhh) ka bayan hai ke har ummat qiyaamat ke din apne Nabi رَحِمَهُ اللهُ ke saath bulaaai jaaegi.

Mashoor-o-Maarooof Mufasssir-e-Quran Shaikh-ul-Islam Allama Haafiz Ibne Kaseer رَحِمَهُ اللهُ ne is aayat ki tafseer mein likhte hain:

هَذَا أَكْبَرُ شَرَفٍ إِلَّا صَحَابَ الْحَدِيثِ لِأَنَّ إِمَامَهُمُ النَّبِيُّ رَحِمَهُ اللهُ.

“Ye bohut bada sharf hai Ahle Hadeeso’n ke liye kyunke unke imam Nabi رَحِمَهُ اللهُ hain”. (Surah Bani Israel: 71, Tafseer Ibne Kaseer)

Imam Sufyan bin Uyayna رَحِمَهُ اللهُ (d 198h):

Imam Sufyan bin Uyayna رَحِمَهُ اللهُ ka qaul hai ke pehle-pehel Imam Abu Hanifa رَحِمَهُ اللهُ hi ne mujh ko Ahle Hadees banaya. (Hadaaqe-ul-Hanafiyya az Faqeer Muhammad Jehlami: P113 [Nol Kishor, Lucknow])

[Hanafiyyat Ke Baani Imam Muhammad رَحِمَهُ اللهُ:](#)

Unho’n ne apni kitaab Muwatta mein Imam Zohri رَحِمَهُ اللهُ ke baare mein kaha hai ke Ibne Shihab Zohri رَحِمَهُ اللهُ Ahle Hadees ke nazdeek sabse bade aalim the. (Muwatta Imam Muhammad: P362)

[Imam Abu Yusuf رَحِمَهُ اللهُ:](#)

Ibne Maeen رَحِمَهُ اللهُ ne aap ko saahib-e-hadees aur saahib-e-sunnat kaha hai. (Tazkiratul Huffaaz: V1 P267)

Aap Ahle Hadees se mohabbat rakhte the aur un hi ki taraf maael the.  
(Taareekh Baghdad: V4 P255)

Aap ne Ahle Hadeeso'n ko apne darwaaze par dekh kar farmaya tha ke rooe zameen par tum Ahle Hadeeso'n se behtar koi nahi. (Kitab Sharf Ashaab-ul-Hadees: P51)

Imam Shafai رحمہ اللہ (d 204):

Imam Maalik رحمہ اللہ ke shagirdo'n mein se ek (1) Imam Shafai رحمہ اللہ hain, jo 150h mein paeda hua aur 205h mein faut hue. Jisse taba-taabaeen (rhh) ka zamana khaam ho gaya. Aap apne safar-naama Muallifa Imam Suyuti رحمہ اللہ, jo aap ne apne shagird Rabee bin Sulaiman Misri رحمہ اللہ ko imla<sup>187</sup> karaya tha, us mein farmate hain: "Mujhe aam log bhi milte hain aur ashaab-e-hadees bhi, jin mein se baaz ye hain. Ahmad bin Hambal, Sufyan bin Uyayna aur Auzaai (rhh)". (Rehlat-ush-Shaafai: P14)

Note: Imam Ahmad رحمہ اللہ Baghdad ke rehne waale hain, Sufyan bin Uyayna رحمہ اللہ Kufa ke rehne waale hain, aur Imam Auzaai رحمہ اللہ shaam ke rehne waale hain. Isse andaaza hota hai ke Jamaat Ahle Hadees kahaa'n-kahaa'n tak paheli hui thi. Subhan Allah (Taareekh Ahle Hadees: P131)

Imam Ahmad bin Hambal رحمہ اللہ (d 241h):

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ, Imam Ahmad bin Hambal رحمہ اللہ ke mutaalliq farmate hain ke Aap رحمہ اللہ Ahle Hadees ke mazhab par the.  
(Minhaaj-us-Sunnah: V4 P143)

Imam Ahmad bin Hambal رحمہ اللہ taaifa mansooraa waali riwayat ki tashreeh youn bayaan karte hain. Yaane taaefa mansora se muraad Ahle Hadees nahi hain to phir mujhe maaloom nahi ke ye kaun hain? (Nawavi Sharah Muslim: V4 P183 (mutarjim); Sharf Ashaab-ul-Hadees)

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<sup>187</sup> T: (إملا) Tehreer, alfaaz ya ibaarat bol kar likhwaane amaal [Rekhta]

Imam Ahmad bin Hambal رحمہ اللہ bil-ittifaaq Ahle Hadees imaamo'n ke imam hain. Jaisa ke Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ ne farmaya hai ke Imam Ahmad Ahle Hadees ke mazhab par the. (Minhaj-us-Sunnah; Ibne Khuldoon;-al-Milal-wan-Nihal Muhammad Abdul Kareem Marnaani)

Imam Abu Isa Tirmizi رحمہ اللہ (d 279h):

Kitab Jaame Tirmizi to Ahle Hadees aur Ashaab-ul-Hadees ke zikr se bhari padi hai. Chunache chand mawaqaq bataur-e-namoonah darj karte hain: Tirmizi: V1 P4 satar3 - satar23, P9 satar16 –satar23. P10 satar 113. Isi tarah Imam Tirmizi رحمہ اللہ Kitaab-ul-Elal mein kai jagah Ahle Hadees ka zikr karte hain.

Imam Abu Hanifa رحمہ اللہ:

Aap ne koi hadees ki kitaab likhi na fiqa ki kitaab likhi.

Note: Musnad Imam Aazam Abu Hanifa رحمہ اللہ ke mutaalliq kaha jaata hai ke ye Imam Saahab رحمہ اللہ ki tasneef hai, magar ye saraasar ghalat-fehmi hai. Ise Khwarzami ne 674h mein jamaa kiya hai. Haqeeqat mein ye Imam Saahab ki tasneef nahi hai.

Kutub-e-Fiqa Mein Bhi Ahle Hadees Ko Ek (1) Firqa Kehkar Likha Hai:

Allama Syed Muhammad Ameen bin Aabideen Shami رحمہ اللہ Raddul Mohtar Sharah Durr-al-Mukhtar V3 P393 aur P294 mein farmate hain: Riwayat hai Qazi Abu Bakar Jozjaani رحمہ اللہ ke ahd mein ek (1) Hanafi ne ek (1) Ahle Hadees se uski beti ka rishta maanga to us (Ahle Hadees) ne inkaar kar diya, garm us soorat mein ke wo (Hanafi) apna mazhab chod de aur imam ke peeche (Surah-al-Faatiha) padhe aur rukoo jaate waqt Raful Yadain kare aur mis us (Ahle Hadees) ke doosre kaam bh kare, pas us (Hanafi) ne us baat ko manzoor kar liya to us (Ahle Hadees) ne apni ladki uske nikaah mein de di. (Shaami: V3 P293)

Note: Qazi Abu Bakar Jozjaani ؒ teesri sadee ke qaazi hain. Aap Abu Sulaiman ؒ ke shagird hain aur bil-waasta Imam Muhammad ؒ ke shagird hain. (Al Fawaaed-ul-Bahiyya: P12)

Imam Muslim bin Qutaiba ؒ (d 276h):

Imam Muslim bin Qutaiba ؒ apni giraa'n-qadr kitab "Taaweel Mukhtalif-ul-Hadees" mein mo'tazala, jahmiya, rawaafiz aur ahlur raee waghaira firqo'n ka zikr karne ke baad unke muqaable mein ek (1) khaas unwaan Ashaab-ul-Hadees ke zikr mein qaaem karte hain aur us mein farmate hain ke Ashaab-ul-Hadees ne haq ko uske milne ki jagaho'n se talaash kiya aur unhe'n Rasool Allah ﷺ ki sunnat ki paerawi ki wajah se qurb-e-Ilaahi haasil ho gaya.

Phir farmate hain ke Ashaab-e-Hadees ki barkat se haq zaahir ho gaya, log Sunnat-e-Nabawi ﷺ ke mutee'-o-munqaad<sup>188</sup> ho gae aur Rasool Allah ﷺ ki ahadees par faisle (aur amal-dar-aamad) karne lage, baad iske, ke wo falaa'n aur falaa'n ashkhaas ke aqwaal par faisle (aur amal-dar-aamad) karte the. Agarche wo aqwaal Rasool Allah ﷺ ki hadees ke khilaaf hi kyon na ho'n. (Taaweel Mukhtalif-ul-Hadees: P88-89)

Taareekh-e-Farishta: V1 Maqaala Awwal mein Sultan Mahmood Ghaznawi (jo 357h) mein paeda hue aur 34 saal hukumat ki) ke zikr mein likha hai ke Allama Bushri Maqdisi ؒ jinhe'n ne 375h mein Hindustan ki siyaahat ki, apne safar-naame mein haalaat-e-mansooraa ilaaqa-e-Sindh mein farmate hain: "Yahan ke dhimmi buth-parast log hain, musalmaano mein aksar Ahle Hadees hain". (Taareekh Sindh: V1 P124)

Note: Isse saabit hota hai ke ye giroh chauthi sadee mein kasrat se Hindustan mein bhi maujood tha. (Taareekh Ahle Hadees)

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<sup>188</sup> T: (مُنْقَاد) Taabe' mutee', farmabardaar [Rekhta]

Imam Ahmad bin Ali Khateeb Baghdadi (d 463h):

Jab main kisi Ahle Hadees ko dekh leta hoo'n to goya Aap (ﷺ) ki zinda ziyaarat kar leta hoo'n. (Sharf Ashaab-ul-Hadees: P47-48)

Abdul Qadir Jilaani (d 561h):

Ghuniyatut Taalibeen mein bohot se muqaam par Ahle Hadees ka zikr karte hain. Alamaat-e-Ahle Bidat ki fasl<sup>189</sup> mein tehreer karte hain ke bidatiyo'n ki nishaani ye hai ke wo Ahle Hadees ki gheebat-o-bad-goi karte hain. Ahle Athar (اهل الاثر) ke maane Ahle Hadees hai. (Page 198) Aur unka to sirf ek (1) hi naam hai, yaane Ahle Hadees. (198) Usi kitab ke P212 mein firqa naajiya ke zikr mein likhte hain: Unka naam Ashaab-ul-Hadees hai.

Allama Taftazani (d 792):

Apni kitab 'تَلْوِيحٌ شَرَحٌ تَوْضِيحٌ' "Talweeh Sharah Tauzeeh" mein jiski 758h mein takmeel<sup>190</sup> kit hi, us mein farmate hain: "Isi par hain aam Ahle Hadees aur Shaafaiya bhi". (Talweeh: V2 P46 (Bahes Ijma) Egyptian edition)

Imam Abdul Wahab Sha'raani Hanafi (d 973h):

Imam Abdul Wahaab Sha'raani tehreer farmate hain ke Hazrat Imam Ahmad bin Hambal (ﷺ) ke saahab zaade Imam Abdullah (ﷺ) farmate hain: Maine Imam Ahmad bin Hambal (ﷺ) se sawaal kiya ke ek (1) shaher mein do (2) aadmi hain, ek (1) Saahib-e-Raae, aur doosra Ahle Hadees, jo fan-e-hadees mein poori tarah mahaarat nahi rakhta, to deen ke mutaalliq un mein se kisse masla daryaaft kiya jaae? To us par Aap (ﷺ) ne farmaya: Ahle Hadees se daryaaft kiya jaae, Ahl-e-Raae se nahi. Aap aksar farmaya karte the ke zaef hadees mujhe ziyaada mehboob hai logo'n ki raae se. (Al Mizaan-ul-Kubra: V1 P62)

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<sup>189</sup> T: (فصل) Darmiyaani waqfa, faasla [Rekhta]

<sup>190</sup> T: (تكميل) Kaamil karna, poora karna, kamaal ko pohonchaana [Rekhta]

Allama Shami رحمہ اللہ Sharah Durre Mukhtar: V1 P796 mein farmate hain: “Tum jaante ho ke iske qaael sirf Imam Shafai رحمہ اللہ hain aur ise jamhoor Ahle Hadees ki taraf mansoob kiya hai”. Allama Shami رحمہ اللہ Fathul Qadeer ke hawaale se khawaarij ki nisbat naqal karte hain ke kharjiyo’n ka hukm jamhoor fuqaha aur mohaddiseen (rhh) ke nazdeek baaghiyo’n ka saa hai. Aur baaz mohaddiseen unko kaafir kehte hain. Mere ilm mein koi shakhs khawaarij ki takfeer mein Ahle Hadees ke muwaafiq nahi.

Note: Raddul Mohtaar ke musannif Allama Ameen bin Aabideen Shami رحمہ اللہ zamana-e-haal (yaane maazi-qareeb) ke hain. (Taareekh Ahle Hadees)

### Aap Ke Ghar Ki Shahaadat:

① Imam Abu Hanifa رحمہ اللہ jab Baghdad mein waarid hue to ek (1) Ahle Hadees ne sawaal kiya ke rutab<sup>191</sup> ki bae<sup>192</sup> tamr se jaaez hai ya nahi?. (Durre Mukhtar: V3 P13)

Isse saabit hua ke Ahle Hadees ka wujood Imam Abu Hanifa رحمہ اللہ ke zamane mein tha. Is par ijmaa hai ke Ahle Hadees, Ahle Sunnat wal Jamaat se hain aur haq par hain, unki iqtida Hanafi ko jaaez hai. (Hidaya: P538)

② Sartaj-e-Ahnaaf Mulla Ali Qaari Hanafi (d 1514h) Imam Abu Hanifa رحمہ اللہ ki kitab ‘Fiqa Akbar’ ki sharah mein imaan ki bahes karte hue likhte hain:

قَالَ أَبُو حَنِيفَةَ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَالْأَوْزَاعِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَعَامَّةُ الْفُقَهَاءِ وَأَهْلُ الْحَدِيثِ.

“Is masla mein Imam Abu Hanifa, Sufyan Soori, Maalik, aur Auzaai, Shaafai, Ahmad bin Hambal رحمہ اللہ aam fuqaha aur Ahle Hadees ka maslak-o-fatwa yehi hai.”. (Sharah Fiqa Akbar: P171)

<sup>191</sup> T: (رُطَب) Tar o taaza khajoore’n [Rekhta]

<sup>192</sup> T: (بَيْع) Farokht, bikri, bechne ka amal [Rekhta]



③ Mulla Ali Qaari Hanafi رحمہ اللہ: Ki tasreeh bhi sun lejiye jise unho’n ne Ibne Hibban رحمہ اللہ se naqal kiya hai: “Qiyaamat ke din Aap ﷺ se bohut qareeb Ahle Hadees honge, kyunke is ummat mein Ahle Hadeeso’n se ziyaada koi qaum durood nahi padhti. Ye log qaulan-o-fe’lan har tarah se durood bhejte hain”. (Mirqat Sharah Mishkat: V2 P5)

Note: Mazaahir-e-Haq: V1 P309 mein Shaikh Qutubuddin Hanafi رحمہ اللہ ne bhi Ibne Hibban رحمہ اللہ se naqal karke isi tarah likha hai.

### Muhammadi Laqab Sahaba Ikram رحمہم اللہ Ke Daur Mein:

Sahaba رحمہم اللہ ko Muhammadi laqab se pukaara gaya. Obaidullah bin Ziyaad ne logo’n se kaha: Hauz ke mutaalliq koi saahab mujhe ilm pohoncha sakte hain? Haazireen-e-Majlis mein se ek (1) saahab bol uthe: Ji haa’n! Rasool Allah ﷺ ke ek (1) Sahabi Abu Barzah رضی اللہ عنہ hain, wo aap ko uske mutaalliq maalumaat ba-ham pohoncha sakte hain. Obaidullah bin Ziyad ne kaha, unhe’n’mere paas bula laae’n. Chunache Abu Barzah رضی اللہ عنہ aae, Obaidullah ne unhe’n dekh kar kaha: (Abu Dawood: V2 P305 [Baab-ul-Hauz]; Aun-al-Maabood: V4 P382; Musnad Ahmad: V4 P421)

إِنَّ مُحَمَّدِيَكُمْ لَأَخْلَاحَ.

“Aye logo! Tumhara Muhammadi to bohut past-qad<sup>193</sup> hai”. (3)

Allama Zahbi رحمہ اللہ Tazkiratul Huffaaz mein Allama Ibne Shaheen رحمہ اللہ Mohaddis-e-Iraq ke ahwaal mein farmate hain ke koi unke saamne mazhab ka zikr karta to farmate:

أَنَا مُحَمَّدِيُّ الْمَذْهَبِ.

“Main Muhammadi mazhab hoo’n”.

Ye 297h mein paeda hue the, bade zabardast the. (Maakhuz Kitaab-ul-Firqah-al-Jadida)

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<sup>193</sup> T: (يُسْتَقْد) Bona, chote qad ka, dwarf [Rekhta]

## Abdullah bin Masood رضي الله عنه Ko Muhammadi Kaha Gaya:

Amr bin Maimoon رضي الله عنه raawi kehte hain, main Maaz bin Jabal رضي الله عنه ke saath Yemen mein raha, phir shaam mein, yahaan tak ke aap ka intiqaal ho gaya. Iske baad main Abdullah bin Masood رضي الله عنه ke aath raha, ye sabse ziyada faqeeh the, maine unse suna, wo farmate the: “Jamaat ko laazim pakdo, Allah Ta’ala ka haath jamaat par hai”.

Phir ek (1) roz maine aap se suna, wo farmate the: “Tum par aise waali (haakim) aaenge jo namazo’n ko waqto’n se muakhhkar karenge, pas tum har namaz ko uske waqat par padh liya karo, wohi tumhari farz namaz hai, phir unke saath mil jaaya karo, ye namaz nafil ho jaaegi”. Maine kaha: Aye Muhammadiyo! Tumahri ye baate’n meri samajh mein nahi aatee’n... aakhir tak. (Elaam-ul-Muwaqqieen: V2 Hissa 2 P337)

## Muhammadi Naam Ki Tauheed-o-Mazaaq Aap Ki Zabaani:

Aap ka qaul: ‘Yahoodi wo qaum hai jo islam ki dushman, ambiya ki dushman, aur Quran-o-Hadees ki dushman hai. Ghair muqallid us saanche mein saheeh fit hote hain’.

Saanche pehchaanne ki salaahiyat aap mein hoti to aap ki ye haalat na hoti. Aap jis haalat aur jis muqaam par khade ho, wahaan par jo zillat-o-ruswaai aap ke muqaddar mein likh di gai hai, usse bach sakte the. Apni bewqoofi ki wajah se apne saanche mein doosro’n ko fit karne ki naapaak koshish kar rahe ho. Jis mein qiyaamat ki subh tak kamiyaabi haasil na karo paaoge.

Usi ke saath ye bhi likh rahe ho ke unko Hadees-e-Rasool ﷺ se chid hai. Quran se dushmani hai. Unko muhammadi naam se mohabbat hai jo Muhammad bin Abdul Wahaab Najdi se mansoob hai, ya shayad unke bhai Ghulam Ahmad Qadyani ki mehbooba Muhammadi Begam se mansoob hai, ya Muhammad junagadhi ki taraf.

Taareekh kis chidiya ka naam hai, usse naa-waaqfiyat ka suboot dene ke liye ye likh choda hai, kyonke ye sab naam aapke daur ke hain, aap itna hi jaante ho. Agar aap Syedna Hazrat Muhammad ﷺ ke naam se

waqif hote to aisi be-tuki baate'n na karte. Aap ne ye sirf apne laqab ko chupaane ke liye aur hame'n wazaahat karne par majboor karne ke liye likha hai.

To sacchaai kya hai ab sun lo: Taaweele'n karna aap ko wiraasat mein mila hai, isi tarah ki taaweele'n karke aap logo'n ne islam ka beda gharq kar diya hai aur musalmano ko musalman rehne nahi diya. Is mein koi shak-o-shubha nahi. Ye kahaawat sau-feesad aap par fit hoti hai: 'Chalni Ut kar badni se kahe ke tujhe ek (1) suraakh hai'. Isse behtar hota ke qalam uthaane se pehle 100 martaba soch lete, lekin ye aapki majboori hai. Kaano'n aur dil-o-dimaagh par parde jo pade hue hain. Agar hidaayat naseeb na hui to marte dam tak aap logo'n ka yehi haal rahega.

Isse pehle Muhammadi kaun hai? Iski saheeh tehqeeq karlo aur haqeeqat kya hai wo bhi jaan lo. Agar arbi seekhna hai to ham jaise kam-ilm se seekh lo, aapki jaameaat mein to uska ehtemaam nahi hai. Abbu ke maane Baap ke hain. Abu Hanifa kuniyat hai, Imam Saahab ki beti ka naam Hanifa hai, jiske naam se tumhara maslak-o-firqa mansoob hai. Us Hanifa ki gathri ko sar pe uthae gali-gali dagar-dagar ghoom rahe ho. Aur doosro'n par be-tukke ilzam taraash rahe ho.

Machli jhinge se keh rahi hai: Tere sar mein ghilaazat hai, jabke use pataa nahi uske pet mein kitni ghilaazat maujood hai. Hosh ke naakhun lo, deen waheen se lo jahan se Aimma Arba ne liya hai. Ye meri baat nahi, un Aimma Arba ki baat hai. Aere-ghaere se deen seekh kar Ahle Hadees jo sirf aur sirf Quran aur Hadees par amal-paera hain, un par keechad uchaalne ki koshish na karna, warna apne palle mein jo kuch bhi bach jaaega usse bhi haath dhona padega aur seedhe apne muqam par pohonch jaaoge. In sha Allah.

Koi in muftiyo'n se ye pooch eke aaj jab Ummat-e-Muslima ko ittihaad-o-ittifaaq ki sakht zaroorat hai aur aalam-e-islam daakhili aur khaarji khatarnaak fitno'n se do-chaar hai, dushmanaan deen-e-islam aur

musalmano ke darpe hain. Aise pur-aashob<sup>194</sup> haalaat mein in muftiyo'n nse wastiyyat-o-etidaal<sup>195</sup> ki raah chod kar zehrila tewar aur jaarihaana<sup>196</sup> rukh kyon ikhtiyaar kiya hua hai. Mohabbat aur akhuwwat ki baat chod kar nafrat-o-adaawat ko kyon apnaya hua hai?

Aap logo'n ne to islam aur Ahle Sunnat wal Jamaat ka naam hi zehno'n se nikaal daala aur naqli daawedaar jin ko door-door tak Ahle Sunnat wal Jamaat se waasta tak nahi wo uski naarebaazi mein lage hue hain. Jabke agar kuch baaqi hai ya yaad hai to Deobandiyat, Tablighiyat, Ikhwaanayat, Tehrikiyat, Sooriyat, Hizbiyat, Ashrafiyat, Ilyaasiyat, Haatiyat, Ashariyat, Maturidiyat, Khanqaahiyat, Soofiyat, chishtiyyat, Qadariyat, Soharwardiyat, Naqshbandiyat na jaane kitne naam aap ne badle, phir bhi daku aur mujrim na kehlaae, yahoodi agent qaraar na paae. Islam ka ye tumhara hi ek (1) tola hai jise Israel mein bhi free daakhila milta hai, isse buri dozakhi-o-zalimaana baat aur kya ho sakti hai?

Itni khoobiyo'n ke maalik ho kar Ahle Sunnat wal Jamaat, Ahle Hadees, Muhammadi par ilzaam-taraashi! Ye kahan ka insaaf hai? Aap apna hi kalaam padh le'n.

[Qadaamat-e-Ahle Hadees Ke Mutaalliq Deobandi Aalim Ki Gawaahi:](#)

Mufti Rasheed Ahmad Ludhyanwi Deobandi ﷺ ne likha hai: Taqriban doosri-teesri sadee mein ahle haq mein furooi aur juzui masaael ke hal karne mein ikhtilaaf-e-ifkaar ke pesh-e-nazar 5 makaatib-e-fikr qaaem ho gae. Yaane mazaahib-e-Arba aur Ahle Hadees. Us zamaane se le kar aaj tak unhee'n 5 tariqo'n mein haq ko munhasir samjha jaata raha. (Ahsan-ul-Fataawa: V1 P316)

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<sup>194</sup> T: (پُر آشوب) Khatarnaak, fitne aur fasaad se bhara hua, jahan aman mafqood ho [Rekhta]

<sup>195</sup> T: (وسطیت) Darmiyaane darje ki salaahiyat, guzaare ke laayaq [Rekhta]

<sup>196</sup> T: (جارحانہ) Hamla-aawarana, jungjuaana, offensive [Rekhta]

Is ibaaarat se maaloome hua ke deobandi akabir bhi ye tasleem karte hain ke Ahle Hadees ka wujood-e-mubaarak doosri sadi hijri se hai, jabke haq-o-insaaf ye hai ke Ahle Hadees ka wujood Syedna Muhammad-ur-Rasool Allah ﷺ ke muqaddas daur se hai.

Biradaraan-e-Islam! In tamaam Dalaael se waazeh ho gaya ke laqab-e-Ahle Hadees ka wujood Sahaba Ikram ﷺ, o taabaeen-o-taba-taabaeen-o-mohaddiseen-o-muarrikheen (rhh) se le kar hai, aur qiyaamat tak barqaraar rahega. In sha Allah.

Imam Shafai رحمه الله farmate hain: “Jamaat Ahle Hadees mein shaamil ho jao, doosro’n ki nisbat unka raasta saheeh-o-durust hai”. (Elaam-ul-Muwaqqieen)

### **Quran-o-Hadees Ki Mukhaalifat:**

Is mein koi shak nahi ham aap ki tehreef-karda Qurani aayaat ko nahi maante, masalan aap ki kitab par likhi hui Surah-an-Nisa ki aayat 59 aap ke akaabir mufasssireen ne aur un mein aap bhi shaamil hain. Aap bhi waheen ruk gae jahan aap ka matlab nikal jaata hai, jaha’n-jaha’n aap logo’n ne is tarah Quran ki, aayato’n ki tehreef ki hai ham ne un Qurani aayato’n ki mukhaalifat ki hai aur aainda bhi karte rahenge. In sha Allah.

Raha hadeeso’n ke baar mein deen mein tehreef, to ye bhi nihaayat naa-pasandida aur ghair-mustahsan<sup>197</sup> fe’l hai aur tehreef ka irtikaab jab Yahood-o-Nasaara ne kiya to deen-e-khaalis apni asliyat kho baetha jiski Quran-e-Kareem ne mutaaddid mawaaqe par wazaaha ki hai.

Tehreef ki baaz soorate’n aur asbaab jo aap tafseel se hamari shaaya-karda kitaab “Andhi Taqleed-o-Taassub Mein Tehreef-e-Kitab-o-Sunnat” taaleef Abu Adnan Muhammad Muneer Qamar, mein padh sakte hain. Aap ki ittila ke liye main sirf chand soorate’n likh deta hoo’n.

① Hadees se adm-e-maarifat.

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<sup>197</sup> T: (غَيْرُ مُسْتَحْسَنٍ) Naapasandida [Rekhta]

② Hadees ke wo alfaaz jo unke aqwaal ke khilaaf aate hain, unhe'n hazaf kar dena (Imam Karkhi ko padh le'n).

③ Matlab baraari<sup>198</sup> ke liye hadees mein izaafa karna.

④ Dhoka aur fareb ki khaatir kisi ke qaul ko Rasool ﷺ ki taraf mansoob kar dena.

⑤ Saheeh Hadees ke muqaable mein hadees ghadna.

Aap ki ye shikayat hame'n manzoor hai, kyunke jab bhi aap log is tarah ki be-tukki baate'n karte hain, to ham Quran-o-Hadees ki taraf rujoo karte aur unhee'n ahkamaat par amal karte hain jisse aap naaraaz ho kar ham par ye ilzaam lagaate ho jo hame'n manzoor hai. Jab ham is tarah se aap ki islaah karna chaahte hain to cheekh padhte hain ke: Ghair Muqallideen paagal, majnoon, aur badtareen khlaaeq hain. Ghair Muqallideen bigde log hain. Ghair Muqallideen hamesha se be-adab hain waghaira-waghaira.

Ye is liye ke unke 2 haath se musaafaha karne ka riwaaj hai, jisse unho'n ne paerukaaro'n ko ye taaleem di hai ke hamara ehteraam tum par laazim hai, tumhe'n chaahiye ke jhuk kar aao, adab se sar-e-tasleem kham karke musaafaha karo. Paer dabao, hamari khidmat karo, hamari ghulaami karo. Jabke ek (1) Ahle Hadees ke bacche ko is tarah ka hukm diya jaata hai to wo zaroor inkaar kar deta hai. Wo sharai hudood par ek (1) haath se musaafaha karta aur nikal jaata hai, jo unko pasand nahi aata to kehte hain ke ye be-adab hain.

Saari gaaliyo'n ki dictionary likhne ke baad likh rahe ho ke:

### **Ghair Muqallideen Khafaa Na ho'n:**

Ye duniya kaar-gaah-e-amal hai, yahan sabr-o-bardaasht aur himmat-o-hausle ki zaroorat hai, isi liye Ahle Hadees aap ki gaaliyo'n, badzubaani aur ghudna-gardi ko bardaasth karte aarahe hain.

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<sup>198</sup> T: (مُطْلَب بَرَارِي) Kaam nikaalna, haajat-rawaai, gainings one's desire or objective [Rekhta]

Haqaaqe-numa chehra dekhne ke liyte tanqeed ko rooba-e-amal rehna padega. Is liye Ahle Hadeeso'n ne apni saari tawanaai is par lagaadi hai, taake deen ka asli chehra maskh na hone paae. Hamar in koshish ke bawujood aap logo'n ne deen ko kartab-o-chamatkaar, amaliyaat, aur kashf-o-karamaat ka deen bana kar chod diya hai. Allah aap par rahem farmaae.

Ulama aur aap ki jitni bhi tanzeeme'n is waqt un afraad ko hero banaae hue hain, jo baazaari aur ghatiya zabaan istemaal karte hain. Bangalore ke andar aap aur aap ke saath ghalat pataa de kar chup kar baethe hue ye kaam kar rahe hain. Aur ek (1) sher-dil, Qasmi. Anzar Shah, jiski sheereen zabaan se kaun waqif nahi, Bangalore hi mein Allah Ta'ala ne use is tarah se zaleel kiya, wo kitni baar dhakke khaata raha aur ruswa-kun zindagi guzaarne par majboor hua. Ghairo'n ke wo bhi hinduo'n ki mannat-o-samaajat karte hue ek (1) qabrastan mein thikaana kiya hua hai. 14 Nov 2014 ke Sahara Paper ke pehle safha par ye khabar chapi ke makka masjid Banashankari se Maulana Anzar Shah ko unke kaale karnaamo'n aur badzabaani ki wajah se subut-dosh<sup>199</sup> kar diye gaya hai. Jis elaan par saare zimmedaraan-e-masjid ke dastakhat aur mobile number maujood hain. Isko kehte hain Allah ke yahaa'n der hai andher nahi. Bangalore ki is zillat-bhari zindagi se aaj wo kaheen mu'n dikhaane ke qaabil na rahe. Ab is ruswa-kun zindagi se behtar hai ke wo kisi jungle ki raah ikhtiyaar kar le'n.

### **Ghair Muqallideen Bidat-o-Be-deen Ustaado'n Ke Shaagird Hain:**

Aap ki ittila ke liye chand bidaat ka zikr mukhtasaran zail mein kar diya hai, jabke tafseel se ye baate'n aap ko hamari shaaya-karda kitaab "Bidaat Aur Unka Taaruf" az Allama Aziz Yusuf Zai ﷺ mein mil sakti hain. Jis mein tareeban 100 murawwaja bidaat mazkoora hain. Ham ne aap ko aaina dikhaane ki koshish ki hai. Aap ke haalaat-e-zindagi aur

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<sup>199</sup> T: (سُبُک دوش) Najaat haasil karne waala, chutkaara paane waala, kisi amr ya zimmedaari se faarigh ho jaane waala [Rekhta]

bidaat ka munsifaana jaaez lenge to tumhari haqeeqat khul kar saamne aajaaegi In sha Allah.

Doosri tarah haqeeqat ye hai ke khwahish-e-nafsaani ke fitne mein khud deobandi ma' Tableeghi Jamaat pade hue hain. Is liye ye log asal ilm se kore hain aur bidaat-o-khurafaat par unka amal hai aur ye soofiyyat ke 4 tariqo'n ki bidat mein khud bh pade hue hain aur doosre logo'n ko bhi is bidat ki daawat dete hain. Yaane:

① Chishtiya. ② Qaadariya. ③ Soharwardiya. ④ Naqshebandiya.

Jin ke ameer unhee'n chaaro'n tariqo'n par logo'n se baeat lete hain. Doosri taraf muwahhid musulmano ko choon-choon ka murabba jaise alqaab dete hue laan-o-taan karte phirte hain. Ulta chor kotwaal ko daante.

Shaitan ko gunaah se bidat ziyaada mehmoob hai jiska aap koi Im nahi hai. Kyouнке gunaah se tauba karli jaati hai, lekin bidat se umooman tauba nahi ki jaati. Kyouнке bidat par amal karne waala, apne amal ko sawaab samajh kar karta hai aur is ama ko deen ka hissa aur juz samajhta hai, isliye wo usse tauba nahi kar paata. Aur saare tableeghi bhai usi ka shikaar hue hain. Allah Paak unhe'n jald az jald tauba karne ki hidayat de.

Misaal ke taur par sirf ek (1) bidat ka zikr kar dena munaasib samajhta hoo'n aur wo hai farz namaz ke baad sar par haath rakhna. Masjid ka imam khud ye amal karta hai to an-padh muqtadi iski taqleed karte hain. Muqtadi ko is bidat kai Im nahi wo mazed izafa krte hue ab sunant namaz padhne ke baad bhi apne sar par haath rakh kar jhoomne lagta hai, isi tarah an-ginat bidaat jo aap logo'n ne ejaad kar rakhi hain, unka sirf mukhtasar sa zikr kar deta hoo'n. Tafseel ke liye meri kitab 'Talash-e-Haq Ka Safar' dekh sakte hain.

### **Farz namaz ke baad haath uthaa kar ijtimai dua karna:**

Ye riwaaj sirf barre-sagheer paak-o-hind mein hi hai aur ye saraahatan khilaaf-e-sunnat hai. Aaj tak ye log is par koi hadees nahi kar sake jo ke



unki hat-dharmi ka mu'n bolta suboot hai. Main Masjid-e-Rasheeda deoband mein namaz padh chukka hoo'n, wahan ye dua nahi hoti, unho'n ne to ise bidat qaraar de diya hai. Is shaher mein Lal Masjid, Masjid Shah Waliullah, Mufti Shoebullah Khan ki masjid waghaira mein bhi kuch arsa se ijtimaa ki dua nahi hoti.

Lekin masjid ke zimmedaaro'n aur imaamo'n mein himmat nahi hoti ke ise bidat qaraar de kar band kar de'n, unho'n ne apne an-padh Barailwi khayalaat ke muqtadiyo'n se dar kar is bidat ko jaari-o-saari rakha hua hai. Ye hai unki deendaari.

Eid Milaad un Nabi ﷺ ke jalse, Quran Khwani, Khatam Quran-e-Majeed, Ujrat par Quran padhwana, Shabina Ramzan mein 20 Rakat Taraweeh par ahle hadeeso'n ke saath jung ched rakhi hai jabke yehi log apni sahoolat ke liye 3 din mein saara Quran khatam karne poora Ramzan aaraam karte hain. Unka maqsad ramzan mein Quran khatam karna hota hai ye kahaan se kheeche kar laae? Wallahu Aalam, ghara'n mein shaadi par, mohallo'n mein 3 din, 6 din, 10 din ke waqt-e-muqarrara ke saath Quran khatam karaya jaa raha hai. Aur Jab Ahle Hadees Nabi ﷺ ki saheeh hadees aur un par amal ke tahat 11 rakat ma' witr adaa karte hain to un par aasmaan toot padta.

Mufti Saahab aap ne khud likha hua hai ke 20 rakat Taraweeh Nabi ﷺ se saabit hai, agar saabit hai to suboot kyon nahi pesh ki? Ye to aap ka lafzi jamaa-kharch hai aap qiyaamat tak Nabi-e-Kareem ﷺ se suboot nahi de sakte. In Aha Allah

Mazeed tafseel ke liye hamare kai matbuaat<sup>200</sup> hain unka mutaala-a kar le'n. Khatima-e-Ikhtilaaf, Bees Rakat Tarawee Haqeeqat Ki Kasoti Par, aur Namaz-e-Taraweeh: Harmain Sharifain Mein Amal Aur Kubaar Saudi Ulama Ke Fataawajaat

❁ Shab-e-Baraa-at

❁ Jashn-e-Shab-e-Meraaj

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<sup>200</sup> T: (مَطْبُوعَات) Taba' ki hui ya chaapi hui cheeze'n, kitaabe'n, risaale [Rekhta]

❁ Rajab Ke Konde

❁ Padhrawee'n Shabaan, Us raat saenkdo'n naujawaan mar rahe hain, abhi tak aqal nahi aai.

❁ Moharram ki rusumaat

❁ Giyaarween waghaira-wagharia.

Ye fehrist to shaitan ki aant ki tarah lambi ho jaaegi, is liye yaheen par khatam karta hoo'n.

### Maslak Ka Aghwa:

Aaj ka ke maarroof maane mein Imam Abu Hanifa ؓ hargiz Ahle Hadees na the. Lekin yaar log Imam Abu Hanifa ؓ ko ghair muqallid, Ahle Hadees banaane par tule hue hain. Aap khud bhi to Hanafi nahi hain, isi liye aap unke aqeede ko chod kar ashari aur maaturidi ke aqeede par amal-paera ho gae hain. Aap ne bajaa farmaya hai yaar log koi aur nahi sutoon-e-hanafiyyat Maulana Ashraf Ali Thanwi ؒ ne unhee'n ki kitaabo'n mein uski wazaahat ki hai.

Shah Waliullah ka khandaan kis maslak par tha? Ye to unke aamaal aur unki kitaabe'n bataa rahi hain, jin mein aap ka taaruf bhi karaya gaya hai aur laan-o-taan se sarfaraaz bhi kiya gaya hai. Isi aakhri mohr lagaate hue unke pote Shah Ismail Shaheed ؒ ne apni tasneef, Taqwiyyatul Imaan se saari kasar poori kardi hai. Taaweele'n karna tumhe'n wiraasat mein mila hai to unko Shaafai Maslak ki taa'eed ka amal qaraar de rahe ho, un hastiyo'n ko to kam-az-kam apne ilzamaat se bari karo.

### Ahle Hadees Kaun Hain?

Tumhe'n sharam na aati thi au rna aati hai kyonke tum pakke be-sharam ho. Waqt padne par ahle hadeeso'n ko kehte ho ke unhe'n bukhari ka bukhaar Chadha hua hai. Aur doosri jagah likhte ho ke Kitabullah ke baa saheeh-tar kitaab jo hai wo Saheeh Bukhari hai, firqa

naajiya se muraad Ahle Hadees hain jiski tasdeeq Imam Ahmad bin Hambal ﷺ ne ki aur kaha ke agar ahle hadees muraad nahi to mujhe maaloom nahi wo kaun log hain?

Shaikh Abdul Qadir Jilaani ﷺ tamaam Ahle Sunnat wal Jamaat ko Ahle Hadees kehte hain aur tumhare baare mein unki kitaab “Ghuniya tut Taalibeen” mein murjiya hanafiya ko gumraah firqo’n ke zail mein daala hua hai. Tum kaise Ahle Sunnat wal Jamaat mein shaamil ho sakte? Apni khair manao. Peer Saahab to kal ahnaaf ko murjiya kehte hain aur gumraah firqa qaraar dete hain. Ye ham nahi na wo hamare peer hain, balke wo to aap hi ke peer hain jin ki har hafta giyaarwee’n khaate ho. Is mein koi shak-o-shubha nahi ke Ahle Hadees ka matlab Ahle Sunnat wal Jamaat se aur Sahaba ﷺ ahle hadees the aur tamaam Ahle Hadees the. Aur saare mohaddiseen Ahle Hadees the, tumhari bejaa taawee’n unhe’n ghair muqallid saabit nahi kar sakte’n aur tum khud uska iqraar kar chuke ho ke saheeh maano’n mein Ahle Sunnat wal Jamaat Ahle Hadees hi hain.

### **Kya Ahle Hadees Ke Yehi Kaam Hain?**

Main pehle bhi likh chukka ho’n ke is mein kuch shak nahi ke ye farishto’n ki jamaat nahi, un mein acche aur bure dono tarah ke log paae jaate hain. Is liye waqtan-fa-waqtan zimmedaraan log apni zimmedaari ka suboot dete hue islaah ke jitne bhi tariqa aur raaste hain unko ikhtiyaar karte hain ya unhe’n ba-rooe-kaar laa kar<sup>201</sup> awaam un naas ko saath le kar chalne ki har mumkin koshish ki jaati hai, taake muaashare mein kisi bhi tarah ki buraai panapne na paae.

Is gharz se jo bhi buraai musalmano ke muaashare mein nazar aati hai, ise kisi bhi tarah bakhsha nahi jaata, balke use bayaan kar dete hain aur poori imandaari-o-dayaanatdaari ke sath muaashare ko paak-o-saaf rakhne ki koshish karte hain. Ye amal baghair kisi dar-o-khauf ke anjaam diya jaata hai, lekin tum mein itni himmat hi kaha’n? Tum ne to

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<sup>201</sup> T: (بُرُوئے کار) Maidan e amal mein laana [Rekhta]

hamesha maslahat ka sahaara le kar har jurm ko sunne, phoolne, aur phalne ki पूरी चूत दे रखी है, जो हालात-ए-हाजिरा से खुली किताब की तरह साहिर हो रहा है। आप अपने अंदर पाई जाने वाली बुराईयों को चूपाए के लिये अहल हदीसों को गालियाँ देने में मसरोफ नजर आरहे हैं।

इस्लाम-ए-मुआशरा के उन्वान पर बयान उस वाक़्त देते हैं जब अपने पेट की आग बुझाना होता है। जिसका जिक्र में कर चुका हूँ, उसी उन्वान के तहत तुम ने अहल हदीसों के रेहन-सेहन पर बोहत कुछ लिखा है आप जैसे सफेद पोश बन कर इस्लाम के अंदर फूट डालने से बेhtar येही होगा के अपनी अस्लियत को जिस हाल में मुनासिब हो बार-क़ारार रखते हैं ज़िंदगी गुज़ारने को अहल हदीस अफ़्ज़ल समज्ते हैं। इसी लिये वो शक-ओ-सूरत और लिबास को अहमियत नहीं देते ज़ूत और दाघबाज़ी और धोका-ओ-फारेब के ज़रिये हासिल कीये हैं ज़ारेन लिबास से बेhtar येही होगा के तो तैग़त कपड़े पहन कर ज़िंदगी गुज़ारे। ये बात अहल हदीस का बच्चा-बच्चा जानता है, लैन अफ़सोस के तुम मुफ़्तीयों को उसका इल्म नहीं।

तुम सरवे कराालो, चोरी, बड़काारी, शराब-नोशी, सूद-खोरी, नशी-आवार चीज़ों की तैजारात, दादही मुन्दवाणा, कौन किस हद तक आगे है। मुफ़्ती साहब! चार (4) दीवारी के अंदर चूप कर बाँथे हो साहेह पता तक नहीं लिख सकते। इतना दूर है! और क़लम को बड़का हुआ घोड़ा बना रखा है ज़िदर च़ाहे च़ाला ज़ाए। रास्ते पर हो, च़ाहे ना हो, बस च़ालते रेहना च़ाहीये। अगर तुम्हारे पास रमाक़ बाराबर भी इन्साफ़ का ज़ब्ज़ा हो तो ज़ेलों का च़क्कर लगा कर देखो। पता च़ाल ज़ाएगा के कौन कितने पानी में है? तुम तो कूएँ के मंदक की तरह हो।

तुम ने दुनिया देखी है क़ाहान है, तुम्हारे लोگوँ के क़ाले क़ानामे लिखना शुरू करुँ तो किताबों का धर लगे ज़ाएगा। अहल हदीसों पर नशी-आवार चीज़ों की तैजारात का इल्ज़ाम ला रहे हैं, सादी आरब के क़ुस्म अफ़सरोँ से जा कर दार्याअत करो। किस तरह से आप के लो पकड़े ग़े हैं। दादहीयाँ लंबी रख कर ग़ानी दादीयों के पीछे नशी-आवार चीज़ेँ लाते पकड़े ग़े, असी दादहीयाँ रखने से मुन्दवाणा बेhtar है, मोता क़ुरान बाहर से नजर आरहा है, लेकिन

andar use poori tarah kaat kar nasha-aawar cheeze'n bhar laate hue pakde gae. Peto'n mein capsole ki shakl ki goliyaa'n banaa kar khaa kar aae. Kitne phoot kar mar gae aur kitno'n ke peto'n se nikaale gae. Aap ke yahaan to har mufti zarda<sup>202</sup> khaata hai.

Aur kehta hai ke zarda gutkha tambaaku haraam to nahi hai. Ye daastaane'n sunne aur dekhne se pataa chalega. Aap to shatar-murgh ki tarah Registan mein ret mein mu'n dabaa kar samajh rahe hain ke tum to chup gae ho aur qalam ko be-lagaam karke sacchaai ka gala ghontne ki koshish karna chaahate ho. Aisa hargiz nahi hoga. Haq hamesha sar chadh kar bolega. Aur baatil kabhi haq ke saamne theher nahi paaega. Mauqa haath se nikalne se pehle hosh ke naakhun lo, neeli-peeli kitaabo'n ko chod kar ulama-e-haq ki kitaabo'n ka mutaala-a karo. Taassubi chashme ko utaar phenko, ho sakta hai Allah Paak tumhari us adaa se raazi ho kar tumhe'n raah-e-haq par daal de aur tumhari najaat kef aisle farma de.

### **Ghair Muqallideen Ahle Hadees Nahi / Ghair Muqallideen Salafi Nahi:**

Ahle Hadees, Salafi, Muhammadi ye hargiz-hargiz ghair-muqallid nahi ho sakte kyonke ye to tumhari paedawaar hai. Jitni baate'n tum ne is firqe ke baare mein likhi hain wo saari ki saari aap mein paai jaati hain. Isse ahle hadeeso'n ko koi lena-dena nahi. Ye sab aap ke dimaagh ki khichdi hai, use khud nosh farmaaega aur lutf-andoz hote rahiyega. Maine bohut koshish karte hue is kitab ko mukhtasar kiya hai. Aur jitne bhi masaael tum ne chede hain hamare ulama ikraam ne unke do (2) tok jawaab likh diye hue hain. Un masaael par bahes karne ki bajaaye maine wo saari kitaabe'n aap ke hawaale kardi hain, padh le'n. Aur jo ishkalaat ubharte hain, unke liye mujh se raabta kare'n, itminaan bakhsh jawabaat mohiyya kiye jaaenge. In sha Allah

Aakhir mein Ahle Haq ke liye elaan-e-haq mulaahaza ho ke Ahle Hadees na malaaeka hain, na hi Sahaba ﷺ ki jamaat aur na hi

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<sup>202</sup> T: (زرد) Pake hue meethe chaawal jin mein zard rang daala gaya ho [Rekhta]

gunaaho'n se maasoom. Balke wo bhi khaate-peete insaan hain, jaise doosre insaan hain, un se bhi khataa-o-nisiyaan ka imkaan waise hi hai jaise doosro'n se lekin uska ye matlab bhi har giz nahi ke use saari musibato'n ki jad kaha jaae, saari buraaiyo'n ki aamaajhgaah qaraar diya. Laan-o-taan kiya jaae, be-hooda gaaliyo'n se sarfaraaz kiya jaae, awaam un naas ko iske khilaaf bhadkaya aur warghalaya jaae, islami naseehat ke usoolo'n, zaabto'n, aur qaaedo'n ko bhula kar ghundagardi aur pehelwaani ki jaae.

Allah ke fazal-o-karam se is waqt duniya mein agar sabse behta rkoii firqa-o-Jamaat Ahle Sunnat wal Jamaat kehlaane ke qaabil-o-laayaq hai to wo sirf Ahle Hadees ki jamaat hai jin ke paas aaj bhi Kitab-o-Sunnat, Tauheed-o-Ittiba, Qanoon-o-Shariyat, Adl-o-Insaaf, aur Aman-o-Amaan ki baala-dasti hai, agarche kuch mutaassib-zehen waalo'n ko nazar nahi aati.

### Haqeeqat Chup Nahi Sakti Banaawat Ke Usoolo'n Se Ke Khushboo Aaa Nahi Sakti Kabhi Kaaghaz Ke Phoolo'n Se

Daleel ki buniyaad par kisi imam ya mohaddis ki baat ko tasleem na karna baaz log ke yahaan jurm ho sakta hai, magar khud un imamaan-e-deen, mujtahideen aur mohaddiseen ne isko jurm tasleem nahi kiya, balke hamesha ulama-e-haq daleel ki buniyaad par mutaqaaddim aur maujood ulama ki aara-o-ifkaar aur unke diye gae fatwo'n se ikhtilaaf karte rahe hain, har fiqa ki har kitaab is baat par shaahid adl hai.

Deen ki asli raah Ittiba-e-Rasool ﷺ ki raah hai, ummat ke kisi bhi fard ki baat agar Rasool ﷺ ke khilaaf hai to wo radd kardi jaaegi aur Rasool ﷺ ki har wo baat jo ham se maanne aura mal karne ka mutaalaba karti hai, maani jaaegi chaahe saari duniya uski mukhaalifat kare.

Usi jazbe ke saath ye kitaab likhi gai hai, agar ham is maqsad mein kamiyaab hue to ye Allah ka fazl-o-karam-o-ehsaan hai aur agar kaheen laghzish hui hai to ye hamari kotaahi hai. Ham apne un bhaiyo'n ka fazl-o-karam-o-ehsaan hai aur agar kaheen laghzish hui hai to ye hamari kotaahi hai. Ham apne in bhaaiyo'n ke shukar-

guzaaro'nge jo kahir khwaahi ke jazbe se hamari ghalatiyo'n ki nishandahi karenge.

Allah Ta'ala se dua hai ke wo tamaam musalmano ko jamid-o-andhi taqleed aur taassub-o-tang-nazri se kaam lene ki bajae talaash-o-tehqeeg aur bahes-o-tadqeeg ka aadi banaae, aur Kitab-o-Sunnat ke muqaable mein kisi ke qeel-o-qal<sup>203</sup> par amal-paera hone se bachaae.

Iska alaawa Allah Ta'ala se ye bhi dua hai ke is kitab ki tabaa-at-o-ishaa-at mein jin saathiyo'n ka kisi bhi tarah ka ta-aawun raha ho un tamaam ahbaab ko duniya-o-aakhirat ki khair-o-barkat se nawaaze use sharf-e-qubool bakhshae aur qaraeen-e-ikraam ke liye use baais-e-istifaada banaae. Ameen

Saath thi saath meri Allah Paak se ye bhi dua hai ke Allah Ta'ala ham sab ko kisi bhi bughz-o-inaad keena aur tanqeed baraae tanqeed se bachaa kar tehqeeg ko taufeeq se nawaaze aur chashma-e-haq se saeraab kare. Aameen.

Aap ki duaao'n ka taalib,

**Muhammad Rahmatullah Khan** (Advocate)

Bangalore (July 25, 2014)

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<sup>203</sup> T: (قيل و قال) Baat-cheet, bahes-o-takraar, charcha, tazkira [Rekhta]

## Abu Adnan Muhammad Muneer Qamar

B.A. Gold Medalist (Punjab University) Munshi Faazil (Lahore Board)

Faazil Wifaaq-ul-Madaaris wal Jaamiaat-us-Salafiyya, Faazil Dars-e-Nizaami Jaamia Salafiyya Faislabad, Baani-o-Naazim Aalam Jamaat Ahle Hadees (Muttahida Arab Imaraat) saabiqan, Tarjumaan Shariyat Court, Ummul Quwain (Muttahida Arab Imaraat) Saabiqan, Al-Khobar Court, Saudi Arab Haaliyan.

### Waladiyyat:

Haji Nawabuddin ﷺ

### Wilaadat:

1951 ba-mutaabiq 1371h mauzoo Rehan Cheema, Tehseel Diska, Zila Sialkot, Pakistan

### Ibtidaai Taaleem:

Maulana Muhammad Muneer Qamar riwaaj ke mutaabiq magar kaafi siyaani umar mein aakar 1960 mei primary school Gadyala Maghribi mein daakhil hue aur 1965 mein imtiyaazi haisiyat se primary paas ki. Phir Christian Missionary ke Saint Mary High School Jamke Cheema mein daakhila liya. 1969 men Middle Standard ka imtihaan paas kiya aur waziffa (scholarship) ke mustahiq thehre.

### Deeni Taaleem:

1969 se Jaamia Salafiyya Faislabad mein deeni taaleem ka aaghaaz kiya. Jaamia mein taaleem ke dauraan taalimi sargarmiyo'n ke alawa volley ball khela karte the, jabke weight lifting (bughdar uthaana) mein apna koi saani nahi rakhte the.

Shuru mein kai saal poore jaamia mein Awwal aakar imtihaan paas karte rahe aur aakhri jamaato'n mein apni jamaat mein hamesha awaael mein rahe. Taqreer ka kuch ziyaada shauq na tha. Albatta kuch martaba taqreeri muqaablo'n mein hissa liya aur inaam paaya. Ramzan 1393h (1973) mein Darul Uloom Taaleem-ul-Quran Raja Bazaar



Rawalpindi mein daura-e-tafseer padha. Aur Maulana Ghulamullah Khan ﷺ se daura-e-tafseer ki sanad haasil ki. 1396h (1976) mein Jamia Salafiyya se faarigh ut tehseel hue.

#### Rasmi Taaleem:

Jaamia Salafiyya mein zer-e-taaleem the ke 1970 mein Matrick, 1971 mein Munshi Faazil, aur 1973 mein FA ke imtihanaat High First Division mein paas kiye. 1976 mein Punjab University mein awwal aane par 22 September 1977 mein Punjab University ke 106 Convension ke mauqa par aap ko talaai tamgha (gold medal) diya gaya. Us taqreeb mein mulk bhar ke naasura<sup>204</sup> scholars, aur aala sarkaari afsaro'n ke alawa saabiq sadar-e-Pakistan General Muhammad Zia-ul-Haq bhi maujood the, jinho'n ne usi saal Chief Marshal Law Administrator Ka ohda sambhaala tha.

#### Asaatiza Ikraam:

Maulana ne mundarja zail asaatiza ikraam se ilmi istifaada kiya: ① Baqiyyatus Salaf Hazrat Maulana Hafiz Muhammad Abdullah Badhimalwi ﷺ ② Faateh Shia Hazrat Maulana Muhammd Siddiq Faislabadi ﷺ ③ Hazrat Maulana Muhammad Abdah-al-Falaah ﷺ ④ Haafiz Binyameen Toor ﷺ ⑤ Shaikh-ul-Hadees Mufti-e-Jamaat Hafiz Sanaullah Khan Sarhaalwi Madani (حفظه الله) ⑥ Maulana Abdus Salaam Keelaani ﷺ ⑦ Maulana Ali Muhammad Haneef ﷺ ⑧ Maulana Sultan Mahmood ﷺ Mohaddis Jalalpuri waala ⑨ Maulana Ghulamullah Khan ﷺ Rawalpindi ⑩ Maulana Qudratullah Fauq ﷺ ⑪ Doctor Shaikh Muhammad Amaan Ali Jaami (Saudi Faazil) ⑫ Shaikh Mustafa Abwah (Saudi Faazil) waghairahum

#### Asfaar:

Muttahida Arab Imaraat mein qiyaam ke dauraan teen (3) martaba Hajj-o-Umrah ki saadat ke liye Saudi Arab gae, ek (1) martaba Qatar ki

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<sup>204</sup> T: Mere khayal mein naamwar ki jagah kuch aur type ho gaya hai [RSB]

Wizaat-e-Umoor Islamiya ki daawat par Doha (Qatar) ka tableeghi daura kiya aur Qatar ki 8 badi-badi jaame Masaajid mein baad namaz-e-isha aur Pakistani-o-indian schoolon mein din ke waqt khitaabaat kiye aur baaz ahbaab ke baqaul itne bade-bade ijtimaa-aat aur wo bhi rozaana isse qabl Qatar ki taareekh mein dekhne mein nahi aae. Taaham ek (1) martaba Mufti Mahmood ؒ aae to unka jalsa bhi bada bharpoor tha. 1995 se aap mustaqil Saudi Arab muntaqil ho chuke hain.

### Tasanifaat-o-Taalifaat Aur Mazameen-o-Maqaala-nigaari:

Aap Jaamia Salafiyya ki ibtidai jamaaton hi mein the ke aap ne ulama-e-salaf ke husool-e-ilm, us waadi-e-pur-khaar<sup>205</sup> mein mushkilaat-o-masaaeb aur husool-e-ilm-e-hadees ke silsile mein unki jaanfishaaniyon, jaddo-jahad, taweel asfaar aur faqa-kashiyon par mabni pehla mazmoon likha jo 'Gaahe-gaahe baaz-khwaan' ke unwaan se hafta roza 'Ahle Hadees', Lahore mein kai qiston mein shaaya hua. Us waqt se aaj tak ye silsila jaari hai. Aap ke bohot se mazameen-o-maqalaat mulk-o-baeroon-e-mulk ke meyaari jamaati rasaael-o-majallaat mein chap chuke aur chap rahe hain.

Jin mein Haft-roza Ahle Hadees, Lahore, Haft-roza-al-Etesaam, Lahore, Haft-roza-al-Islam, Lahore, Pandra-roza 'Tarjuman' Delhi, Mahnaama-al-Falaah, Bhekampur, Pandra-roza Saheefa Ahle Hadees, Karachi, Roznaama 'Aiyyaam', Faislabad, Roznaama 'Urdu Times', Bombay, Pandra-roza 'Saut-ul-Haq', Bombay, Mahnaama 'Aasaar', Maunathbhanjan U.P, Majalla Jaamia Salafiyya, Faislabad aur Mahnaama Siraate Mustaqeem, Birmingham khaas taur par qaabil-e-zikr hain.

Hazrat Maulana ne 'Majalla Jaamia Ibrahimiya', Sialkot ke liye qalmi taawoon ka waada farmaya aur uske liye bhi likhte rahe.

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<sup>205</sup> T: (وادی پُر خار) Kaanton bhari waadi, mushkilon aur aazmaishon ka raasta [Rekhta]

Aur aaj kal, balke kai saalo'n se Roznaama Urdu News, Jeddah ke hafz-roza "Raushni" mein aap ke mazameen taqreeban har Juma ko shaaya ho rahe hain.

### Sahaafat Mein Qadam Aur Mahnaama 'Al Hilaal' Ka Ijraa:

1395h (1975) mein jab aap Jaamia Salafiyya, Faislabad mein zer-e-taaleem the to us waqt talaba ki tehreeri salaahiyato'n ko ujaagar karne ke liye ek (1) Mahnaama Majalla-al-Hilaal jaari kiya gaya aur aap ko uska Mudeer-e-Aala muqarrar kiya gaya.

Maali wasaael ki kami ki binaa par ye majalla qalmi hi hua karta tha. Albatta khush-usloobi, umda, kitaabat, jaazib-e-nazr sar-warq aur mutannaww<sup>206</sup> mazameen par mushtamil ye majalla har maah Daar-ul-Mutaala-a ki mez par pohonch jaata. Aap ne us majalle kel iye interviews ka silsila bhi shuru kiya aur aap ki zer-e-qiyaadat talaba-o-jaamia ka ek (1) wafad Maulana Maudoodi رحمہ اللہ se milne Lahore gaya. Aap ne maulana se interview kiya aur use murattab karke 'Al Hilaal' mein shaaya kiya. Maulana Maudoodi رحمہ اللہ se aap ki ye pehli aur aakhri mulaqaat thi.

### Aaina-e-Nabuwwat:

Mahnaama 'Al Hilaal' ko shaaya hote jab ek (1) saal mukammal ho gaya to Rabi-ul-Awwal (1396h) (1976) mein NAK رحمہ اللہ ki wilaadat-e-baa-saadat ki munaasibat se is mahnaama ka saalaana murattab kiya, jo taqreeban 300 safhaat par mushtamil, aala kitaabat-o-tabaa-at ke saath kitaabi shakal mein 'Aaina-e-Nabuwwat' ke naam se 1000 ki taadaad mein taba hua aur muft taqseem kiya gaya. Is number ki naqaab-kushaai ke liye 'Jamiat-e-Talaba' aur 'Bazm-al-Hilaal' ne ek (1) azeem-ush-shaan jalse ka ehtemaam kiya jis mein naazim-e-jamaat-al-Haaj Miyaa'n Fazal-e-Haq رحمہ اللہ, Shaikh-ul-Quran Maulana Muhammad Hussain Shekhupuri رحمہ اللہ, Professor Abdul Jabbar رحمہ اللہ aur Maulana Ali Muhammad Samsaam رحمہ اللہ jaise mulk bhar ke naamwar ulama aur

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<sup>206</sup> T: (مُتَنَوِّع) Mukhtalif qisme'n rakhne waale, qism-qism ka, tarah tarah ka [Rekhta]

danishwaro'n ne hissa liya. 'Aaina-e-Nabuwwat' se mutalliq<sup>207</sup> maqalaat padhe aur shuara-e-ikraam ne taarufi nazme'n pesh kee'n.

Us kitaab mein Seerat un Nabi ﷺ se mutaalliq beesiyo'n mukhtalif pehluo'n par mazameen jamaa kiye gae the.

#### Tafseer Surah-al-Hujuraat:

Maulana jab Jaamia Salafiyya mein zer-e-taaleem the to us waqt Hazrat Maulana Sultan Mahmood ﷺ Mohaddis Jalalpur peerwaala Jaamia ke Shaikh-ul-Hadees ke mansab par faaiz the. Unho'n ne Namaz-e-Fajr ke baad dars-e-Quran-e-Majeed ka aaghaaz kiya jo bohut aalimaana aur mufasssiraana hota tha. Maulana Muhammd Muneer Qamar dars ko murattab karke Hafta Roza Ahle Hadees Lahore mein bhej diya karte the, jo qist-waar shaaya hota raha. Baad mein Aadaab-e-Nabwi ﷺ, Aadaab-e-Zindagi aur Aadaab-e-Aamma par mushtami ye mufeed-tareen silsila-e-dars yakjaa murattaba karke Maulana Mausooof ki nazr-e-saani aur izaaf-o'n ke bad kitaabat-o-tabaa-at ke liye Faislabad ke ek (1) aalim-e-deen ko diya aur baqaul unke wo musawwada unse gum ho gaya. Is tarah ye tafseeri ifaadiyat manzar-e-aam par na aasaki. Albatt uska taqriban teen-chauthaai hissa Haft-roza Ahle Hadees ki filo'n mein mehfooz hai aur mausoof use mukammal karke shaaya karne ka iraada rakhte hain. Wafaqallahu Ta'ala

#### Ramzan-ul-Mubaarak:

Aap ne Jaamia Salafiyya ke aakhri taaleemi saal 1976 mein ek (1) choti Sahaba Ikram kitaab 'Ramzan-ul-Mubaarak', Roohaani Tarbiyyat Ka Mahina" murattab ki jo bazm-ul-hilaal Jamia Salafiyya ke zer-e-ehatimaam tabaa hui aur muft taqseem ki gai.

Is kitaabche ki taqdeem-o-taqreeb manaazir-e-shia Hazrat Maulana Muhammad Siddiq ﷺ Faislabadi, naazim Jaamia Salafiyya-o-Naaeb Ameer Markazi Jamiat Ahle Hadees, Pakistan ne likhi. Mausooof us waqt Jamia Salafiyya ke Shaikh-ul-Hadees ke mansab par faaiz the aur

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<sup>207</sup> T: (مُتَّالِقًا) Mutaalliq, waabasta, taalluq rakhne waala [Rekhta]

hamare mamdooh<sup>208</sup> ne Jaamia Salafiyya ke aakhri darsi saal mein unhee'n se Bukhari Shareef padhi thi.

#### Baeroon-e-Mulk Rawaangi:

Maulana Muhammad Muneer Qamar Jaamia Salafiyya se faraaghat ke taqreeban dedh saal baad talaash-e-muaash ke silsila mein 23 June 1978 ko Muttahida Arab Amaarat chale gae aur Saudi Wizaarat-e-Adl ke taabe shariyat court (Arab Imaraat, Ummul Quwain) mein ba-haisiyat mutarjim kaam shuru kar diya aur abhi tak isi zimmedaari ko sar-anjaam de rahe hain, lekin mulk-o-muqaam badal gae hain. Ab wo Saudi Arab ke mashriqi soobe mein saudi bahrani samandari pul ke qareeb waaqe Shaher-al-Khobar (ad Dammam) mein hain, wo ab Saudi Arab ke-al-Khobar court mein faraaez-e-mansabi adaa kar rahe hain.

#### Halqa-haae Dars-o-Tableegh:

Shuru-shuru mein Muttahida Arab Imaaraat mein Jamaat-e-Ahle Hadees ka baaqaaeda qiyaam-e-amal mein nahi aaya tha. Albatta Maktaba Waadir-al-Mutaala-a Islamiya Sharaja (Jisk kaar-pardaaz Jamaat-e-Islami se mansoob, magar aqeeda-o-amal ke etebaar se Ahle Hadees hain) main aap waqtan-o-fa-waqtan dars dete rahe.

Isi matkaba ke zer-e-ehtemaam sharja ke mukhtalif ilaaqo'n mein halqa haae dars-o-tableegh ka intizaam kiya gaya jin mein se baaz khawateen-o-hazraat ke baa-parda mushtarka halqe the. Aur baaz halqe sirf khwateen ke saath khaas the, in halqo'n mein aap isbooi dars-e-quran-e-majeed dete the.

#### Markazi Jamaat Ahle Hadeed Ki Taasess:

5 Jamad-us-Saaniya (1401) ba-mutaabiq 19 April 1981 mein Allah ke fazal-o-karam aur phir ahbaab-e-jamaat ke taawoon se Sharaja mein Markazai Jamaat-e-Ahle Hadees ka qiyaam amal mein aaya. Isse pehle taaseesi ijlaas ki sadaarat Hazrat Maulana Syed Badiuddin Shah Raashidi ﷺ Peer of Jhanda ne farmaai. Is ijlaas mein nazm-e-jamaat ki

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<sup>208</sup> T: (مَمْدُوْح) Wo shakhs jiski taareef ya zikr kiya gaya ho [Rekhta]

neev rakhi gai aur doosra taaseesi<sup>209</sup> ijlaas Shaikh-ul-Hadees Maulana Hafiz Sanaullah Madani (حفظه الله) ki sadaarat mein hua jis mein jamaati nazm ki body ki tashkeel amal mein aai. Muqaamli haalaat ke pesh-e-nazar jamaat ka saara kaam ‘Maktaba tul Kitaab was Sunnah lil Mutaala-aat-o-Madaaris Tahfeez-ul-Quran was Sunnah-al-Khairiyya’ ke naam se hota raha. Maulana ko uska naazim-e-aala muntakhab kiya gaya. Ab uski dasiyo’n shaakhe’n (maktabaat aur madaaris) ki shakal mein masroof-e-daawat-o-irshad aur tahfeez-o-tadrees hain. Jamaat ki shaakhe’n badhne lagee’n to 22 December 1983 baroz peer Dubai mein ahbaab-e-jamaat ka ijtimaa hua jis mein Maulana Muhammad Muneer samet markazi kaabina ki poori imaaraat mein jamaati tanzeem-o-tashkeel ke amal ki takmeel tak tauseeq<sup>210</sup> kardi gai. Is etebaar se aap Muttahida Arab Imaaraat mein apne qiyaam ke aakhri din tak Markazi Jamaat Ahle Hadees ke naazim-e-aala rahe aur phir Saudi Arab muntaqil ho gae.

#### Dastoor-saazi:

Jamaat ke markaz Sharaja mein majlis-e-shoora ke ek (1) ijtima mein dastoor-saazi ke liye ek (1) committee tashkeel di gai. Maulana ko uska convener muqarrar kiya gaya. Is tarah aap ne committee ke deegar arakeen ke taawoon se markazi jamaat ka dastoor (nizaam-e-kaar) murattab kiya, jo markazi majlis-e-shoora ke ek (1) ijtimaa mein paas hone ke baad naafiz-ul-amal hua.

#### Circulars:

Jamaat Ahle Hadees Imaaraat ke markaz (Sharaja) ki taraf se mukhtalif munaasibaat par tableeghi circulars nashr kiye jaate the aur ‘manshuraat-e-maktaba’ ke mustaqil unwaan ke tahat maulana ke martaba darj-e-zai mauzuaat par circulars hazaaro’n ki taadaad mein taba’ ho kar taqseem ho chuke hain.

<sup>209</sup> T: Wo jalsa jis mein tanzeem ki buniyaad rakhi gai ho [RSB]

<sup>210</sup> T: (تَوْثِيقٌ) Tasdeeq, taaeed [Rekhta]

① Huqoo ullah ② Sadqatul Fitr ③ Har namaz ke baad musaafaha aur uski sharai haisiyat ④ Parda ⑤ Mashkook ashiya khurd-o-nosh waghaira

Baeroon-e-Mulk Qiyaam Ke Dauraan Tarjuma-o-Tasneef:

Tehreer-o-tasneef ka shauq to aap ko zamana-e-taalib-e-ilmi hi se tha, lehaza yaha'n wizaarat-e-adl (Shariyat Court, Ummul Quwain) mein kaam shuru karne par jab faarigh-ul-baali hui to baaqaaeda taur par tarjuma-o-taaleef ki taraf mutawajje hue. Aur taufeeq-e-Ilaahi se mundarja zail kutub manzar-e-aam par aaee'n:

Al Adiya wal Azkaar Fil Lail wan Nahaar:

Sharaja ke ek (1) muwaatin<sup>211</sup> ki talab par is kitab mein Quran-e-Paak aur Kutub-e-Hadees mein se Masnoon-o-maasoor duaee'n aur azkaar jamaa kiye gae hain. Maulana ki is kitaab ka muqaddama Saudi Markaz Daawat-e-o Irshad, Ummul Quwain ke Director Shaikh Ali bin Musleh Aal Shaakir ne thereer farmaya. Uski kitaabat aur proof reading mausoof ke ustaz-e-giraami Mufti-e-Jamaat Shaikh-ul-Hadees Janab Haafiz Sanaullah Sarhaawli Madani (حفظه الله) ki zer-e-nigraani, Lahor mein hui aur tabaa-at ke liye India mein bheji gai, lekin baaz wujuhaat ki binaa par uski tabaa-at mein taakheer hui aur bil-aakhir musawwada hi gum ho gaya.

Arbi Mazmoon Naweesi:

Urdu mazmoom-nigaari ka mashghala to saath-saath chal raha hai, magar arbi mazmoon-nigaari ki taraf koi pesh-raft nahi ho saki. Albatta apne istifsaar, taqdeem, aur Fazilatush Shaikh Ibne Bin Baaz (رحمته الله) ke fatwa par mushtamil ek (1) mazmoon 'Hukm-ul-Musaafaha fil-masaajid' ke naam se likha, jo 'Al Balaagh', Kuwait. 'Manaar-ul-Islam', Abu Dhabi, aur-al-Ba's-al-Islami, Lucknow mein shaya hua. Isi tarah Ma'hd ash Shariya was Sanaa-ah Ko Addu aur apne maktabaat-o-madaaris (Imaaraat) ki taarufi kitaabe'n (prospectus) arbi mein likhee'n jo taba'

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<sup>211</sup> T: (مواطن) Rehne waala [RSB]

huee’n aur mazkoora baala majallaat mein qadre ikhtisaar ke saath shaya bhi huee’n. Taaham urdu tarjuma-o-tasneef aur mazmoon-o-maqaala-nigaari ke saath arbi-naweesi mein koi pesh na ho saki.

#### Radio Ummul Quwain Aur Radio Jeddah Se Programs:

Mausoof ne 1980 mein Ummul Quwain Radio se ‘Deen-o-Duniya’ ke naam se rozaana program pesh karna shuru kiya jo 14 saal tak baaqaaedgi se nashar hota raha, jis mein ba-kasrat deeni mauzuaat par amali mawaad nashr hota raha jise baad mein dasiyo’n kitaabo’n ki shakl mein bhi shaaya kiya gaya.

Jab Saudi Arab muntaqil hue to Saudi Radio Jeddah se munsalik hue aur mukhtalif mawaaqe par kabhi haft-roza program ‘Islam aur Hamari Zindagi’ kabhi uske saath hi doosra program ‘Saudi Arab: Taameer-o-Taraqqi Ki Raah Par’ aur kabhi hafta mein teen (3) alag-alag programs pesh kiye aur ye silsila mulki satah par taadeel-e-auzaa<sup>212</sup> ya grace period ke taur tak kam-o-besh 16 saal jaari raha.

#### Sharaja TV Aur Paigham TV Se Waabastagi:

Muttahida Arab Imaaraat (UAE) mein qiyaam ke dauraan jab Sharaja TV ki Urdu services ne kaam shuru kiya to mausoof ne us mein kuch program pesh kiye, jin ka ek (1) majmua Hajj-e-Nabawi ke naam se kitaabi shakl mein shaaya ho chuka hai.

Ab Pakistan ke ek (1) maaroofi jamaati satellite channel ‘Paigham TV’ se bhi ek (1) arsa se unke programs nashar ho rahe hain. (وفقہ اللہ و تقبل منه)

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Alhamdulillah Urdu pdf mukammal hui. Eezaah ul Adillah ke scanned copies agle pages par maujood hai.

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<sup>212</sup> T: تعديل اوضاع





ہے اور منصب حکومت سوائے خداوند جل وعلی شانہ فی الحقیقت کسی کو نہیں اور منصب حکومت انبیائے کرام علیہم السلام کو کا صنی وائمہ مجتہدین و دیگر اولوالامر عطاے خداوند متعال بعینہ اس طرح پر ہوگا جیسے منصب حکم حکومت مانتحت کے حق میں حکام بالادست ہوتا ہے اور جیسے اطاعت حکام ماتحت سراسر اطاعت حکام بالادست سمجھی جاتی ہے اسی طرح پر اطاعت انبیائے کرام علیہم السلام و جملہ اولی الامر بعینہ اطاعت خداوند جل وعلی شانہ کی گئی اور متبعین انبیائے کرام اور دیگر اولوالامر کو خارج از اطاعت خداوندی سمجھا ایسا ہوگا جیسا متبعین احکام حکام ماتحت کو کوئی کم فہم خارج از اطاعت حکام بالادست کہنے لگے یہی وجہ ہے کہ یہ ارشاد تَنَازَعْتُمْ فِی شَیْءٍ فَرُدُّوْهُ اِلَی اللّٰهِ وَالرَّسُوْلِ اُولٰٓئِیْہِی السَّوْمُ اور ظاہر ہے کہ اولوالامر سے مراد اس آیت میں سوائے انبیاء کرام علیہم السلام اور کوئی ہیں سو دیکھتے اس آیت سے صاف ظاہر ہے کہ حضرات انبیاء و جملہ اولی الامر واجب الاتباع ہیں آپنے آیت فَرُدُّوْهُ اِلَی اللّٰهِ الرسول انکم تم تو منون باللہ والیوم الاحسنہ تو دیکھ لی اور آپکو یہ ابتلاک معلوم نہ ہوا کہ جس قرآن مجید میں یہ آیت ہے اسی قرآن میں آیت مذکورہ بالا معروضہ تقریبی موجود ہے غیب نہیں کہ آپ تو دونوں آیتوں حسب عادت متعارض سمجھ کر ایک کے ناسخ دوسرے کے منسوخ ہو گیا فتویٰ لگانے لگیں جناب مجتہد صاحب صحیح عرض کرتا ہوں کہ ان آیات سے تقلید تنافع فیہ کے بطلان کی امید کھنی ایسا قصہ ہے جیسا کسی بھوکے نے کہا تھا کہ دو اور دو چار و شیر ہوتی ہیں سوائے کہ اس قسم کے استدلالات سے آپکی خوبی اجتہاد ظاہر ہوا اور کچھ نفع نہیں اور آپکے اس قسم کے استدلالات سے صاف ظاہر ہے کہ آپکے نزدیک تمام مقتدیان دین وائمہ مجتہدین خلافت احکام خداوندی و ارشادات نبوی حکم دینے والے ہیں اور آیت مَا اَنۡکُمُ الرَّسُوْلُ فخرہ و ما نہا کم عنہ فانتہوا کی صریح مخالفت کر نیوالے ہیں اور جملہ تقلیدائے ائمہ تارک احکام خداوندی و فرمان نبوی علیہ السلام نے خلافت اور دین کے احکام کی اتباع کر نیوالے ہیں اور یہ بات سب جانتے ہیں کہ اس قسم کے اشخاص کون ہوتے ہیں سو قطع نظر اس سے کہ ایسا قول لغو خلافت کلام اللہ و ارشاد نبوی و جملہ مسلمین کسی نے نہ کہا ہو گا ان نصوص کا کیا جواب ہوگا کہ جن نصوص سے اس امت مرحومہ کا خیر امت اور جملہ ائمہ سے اعلیٰ اور افضل ہونا معلوم ہوتا ہے اور جملہ ائمہ

عہد اکرم میں جیسے ہوگا تو اس کا اللہ اور رسول اور ائمہ اور جملہ مسلمین سے اعلیٰ اور افضل ہونا معلوم ہوتا ہے اور جملہ ائمہ